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HANDBOOKS OF ETHICS AND RELIGION

A SOURCE BOOK FOR THE STUDY OF THE TEACHING OF JESUS

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A SOURCE BOOK

for the Study of

THE TEACHING *of* JESUS

in its

HISTORICAL RELATIONSHIPS

By

ERNEST DEWITT BURTON — 1856

President of the University of Chicago and Head of the Department of New Testament and Early Christian Literature

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PREFACE

Profoundly convinced of the value for our day and generation of the study of the life and teaching of Jesus as the record of these has been preserved for us in the gospels of the New Testament, I have for some years given myself in my University teaching with special interest to a course on "The Teaching of Jesus." In this work I have increasingly felt the need of a book which should present the material, both of Jesus' own teaching and, for purposes of comparison, of that of his contemporaries, in a convenient form, which would economize the student's time and enable him to concentrate all his attention on the task of interpretation and organization. It is to meet this need that I have prepared this volume. It is my hope that other teachers and students will find it useful, and that it may contribute to a better knowledge of the thought of him, who is today, as he has been for centuries, the Moral and Religious Leader of the Race.

The particular method of study for which the book is specially prepared and the point of view from which, in my judgment, the study can be most profitably pursued, are explained in the Introduction.

The assembling of the passages from Jewish writers outside the New Testament has been almost wholly the work of two recent Fellows of the Department of the New Testament and Early Christian Literature in the University of Chicago, Professor J. F. Balzer, of Carleton College, and Mr. H. R. Willoughby. To the latter especially I wish to acknowledge my debt and to express appreciation of his valuable assistance. I desire also to acknowledge my indebtedness to Mr. William V. Roosa and Dr. A. Wakefield Slaten for invaluable assistance in carrying the book through the press.

With a view to enabling the student more quickly and easily to grasp the meaning of the gospel passages, they have been translated into modern English. In these translations, words pleonastically used in accordance with a Greek idiom not readily reproducible in English have been generally omitted and pronouns often replaced by nouns to which they refer. My sole purpose has been to make the thought clear.

For the passages quoted from the Apocrypha the English revision of 1881 has generally been used. For those quoted from the Pseudepigrapha, I have, with the gracious consent of Professor R. H. Charles, used the translations in his monumental work, for which all biblical scholars are indebted to him, *The Apocrypha and Pseudepigrapha of the Old Testament*, Oxford, 1913. For the sake of uniformity in style I have taken the liberty of substituting "you" for "ye" and, except in address to God, for "thou." For the revision of the lists of modern authors I am indebted to my colleague, Professor Clyde W. Votaw.

ERNEST D. BURTON

March, 1923

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INTRODUCTION

I. THE NATURE OF THE STUDY

The subject of this course is a comparatively modern one. It is a subdivision of what is commonly called biblical theology, but which is better described as the history of biblical thought. As such, it is a purely historical discipline. It seeks to ascertain the thoughts of Jesus, as related to, and as distinguished from, those of other biblical teachers and writers, including even those of the evangelists through whom we obtain our information as to the teaching of Jesus himself.

During long periods of Christian history the Bible was thought of almost exclusively as a source for systematic theology, or as a book of devotion, and as in all parts equally instructive and authoritative. From this point of view, it was unimportant to distinguish the ideas of Jesus from those of the prophets and psalmists that preceded him, or from the apostles and evangelists that followed him. All parts of the Book were, like the parts of a loaf of bread, good, and distinction among them was an impertinence.

The displacement of this conception by the historical point of view has been very gradual, and is still far from universal in the Christian church. Probably in no period of its history has there been an entire failure to recognize the time-conditioned character of the books of Scripture. But till the end of the eighteenth century, roughly speaking, the view of the church generally was dogmatic rather than historical. The new movement began in a distinction between the Bible, as a source of theology, and other recognized sources, such as the creeds. From this it passed to a gradual recognition of the fact that the books of the Bible themselves reflect a historical process extending over many centuries, and involving many changes in point of view and belief, and that, as a consequence, the study of biblical thinking is of necessity a historical science. This fact and its consequences, though not yet fully accepted by popular religious thought, is now generally recognized by biblical scholarship.

It is impossible at this point to enter into an extended defense of the historical method. It must suffice to say that it is demanded by that regard for facts which is the best and most distinctive characteristic of all modern thinking. That the books of the Bible were not all written in the same period, or from the same point of view, is a fact of history impossible to deny, too obvious to call for argument. Because of this

fact, it is necessary to a right understanding of any book or author that one approach it with as full knowledge as possible of the author's situation, point of view, and purpose, and with eyes open to any distinctive characteristics or elements of his thought. The assumption that there is, in the writings of any biblical author, nothing distinctive as compared with other biblical writers or teachers, is unwarranted, and calculated to blind one's eyes to his real thought. Assumption of disagreement, or of progress in any particular direction, is of course equally without warrant. To learn a writer's thought we must come with open eyes to discover it, whatever it is, and must bring to our aid all the help that can be obtained through knowledge of his surroundings. This is the essence of the historical method. As applied to the teaching of Jesus in particular, it requires us to consider, first of all, the sources from which we can learn that teaching, and the characteristics of those sources which will affect our method of employing them. We pass then to consider:

II. THE SOURCES OF OUR KNOWLEDGE

A. The Gospels

These are obviously the principal sources from which to learn what Jesus taught. How they are to be used depends in no small measure upon how they arose and how they are consequently related to Jesus himself. To state in full, and discuss adequately, the facts which indicate the relationship and point to the proper method of using the books, would itself require a volume, and can not therefore be undertaken at this point. A brief summary of the facts and of the more certain inferences from them, as discovered by the careful studies of many scholars, must suffice for our present purpose.

All of the gospels are indirect sources of knowledge respecting the teaching of Jesus. We have no writings, such as we fortunately possess in the case of Paul, from his own pen. None of the gospels claims to have been written by Jesus, and all of them are shown by internal evidence to have been written years after the events which they record, and in order to meet situations existing in this later period, when they arose. Inevitably they were affected by this fact. Unless protected, in some extraordinary way, from the influence of the purpose which their writers sought by them to accomplish, they could not but bear the marks of that purpose. What, in fact, they give us is not a first-hand record of the teaching of Jesus, but a faithful representation of what the men of the time, when they were written, believed to be the thought of Jesus, or what they confidently believed he would have thought and taught if he had been living and teaching in their day and called upon to deal with their problems. Their point of view is similar,

in this respect, to that of the modern expository preacher. They are interpretations of Jesus.

In making use of the gospels, these facts must be taken into account. We must approach them with a knowledge and remembrance of the situation out of which they arose and the purposes for which they were severally written, and must take them, not as testifying solely and directly to the thought of Jesus, but as conveying their testimony to his thought in works written to play a part in the thought-life of periods later than that in which Jesus himself lived.

But the studies of the last century have also made it clear that the gospels, the first three at least if not also the fourth, employed older sources and that, from a comparison of the gospels, it is often possible to determine with a high degree of probability how the older sources read. This fact makes it possible, in some cases, to approach a step nearer the mind of Jesus than the gospels as they stand carry us, and suggests that by a comparison of the sources we may come very close at least to his exact thought.

In a preliminary survey of the sources, it will be well to begin with the latest and proceed to the earliest. For the proof of the statements that follow, the student must be referred to works on New Testament Introduction. It must suffice here to give a summary of results believed to be well established by biblical scholarship, and to refer to other writers or books for the evidence that justifies them.

1. The Gospel of John was written at about the end of the first century or the beginning of the second. It is generally agreed that it was produced on gentile soil and in an atmosphere largely affected by Greek thinking, especially by such a combination of Jewish and Greek thought as is represented in Philo. Its avowed purpose is to sustain faith in Jesus as the Son of God and Messiah by recounting events of Jesus' life (20:30, 31), and it manifestly does this as against certain philosophic and practical tendencies that were inimical to such faith. It probably made some use of the earlier gospels, but must also have had other sources, written or oral. All of these it employed freely, not so much with a view to giving an accurate historical picture of the life of Jesus as for the purpose of so presenting him that he might be accepted and held by those to whom the gospel came as the Christ, the Son of God. The book is primarily an expression of the author's conception of Jesus and the Christian religion. With no intention to misrepresent Jesus, his primary and controlling purpose is not in the spirit of a historian to set forth the historical Jesus and his teaching, but to present what he, the writer, believed to be the true conception of Jesus and religion. In certain respects, he may very well have drawn from sources which were quite as trustworthy as those of the synoptists,

or which may convey an even more correct representation of the facts of the life of Jesus. But no final conclusion as to what Jesus taught can be derived from this gospel until its reflection of that teaching has been compared with and checked by the testimony of the other gospels.

See Ernest D. Burton, *Short Introduction to the Gospels*, chap. v, but modify by the foregoing statement; Ernest F. Scott, *The Fourth Gospel: Its Purpose and Theology*, especially chaps. i–iv.

2. The Gospel of Luke was written in the latter part of the first century. The author used Mark as his primary source in the sense that he largely controlled the structure of his book by Mark, but employed other sources, some of which, like Mark, were also employed by the author of the gospel ascribed to Matthew, others of which were undoubtedly peculiar to the Third Gospel. That the gospel is written with much more of the historical spirit than John is suggested by a comparison of Luke 1:1–4 with John 20:30, 31, and confirmed by a comparison of the gospels themselves. It is undoubtedly affected by the contemporary conception of Jesus, as is illustrated, e.g., by its frequent use of the word "Lord" in reference to Jesus, and by the current eschatology. But its use of Mark, the sense of which it modifies but little even when freely modifying its form, suggests that it treated its other sources with like fidelity. An examination of these sources, moreover, tends to the conclusion that the most important of them were composed quite early, probably before 70 A.D., possibly before 60 A.D., and that they arose in regions in which there was a still living tradition concerning Jesus' life and teaching. In this gospel we possess, therefore, early sources which the author of the gospel has reproduced, in large part without purposeful modification in the direction of conformity with ideas current in his day. This does not exempt his work from the general principle that our gospels must be read in the light of the purpose for which and the time in which they were written, but it tends to diminish our estimate of the amount of the modification made by the author himself, and sends us back to the period of the sources to discover what their habitat and purpose were.

3. The Gospel of Matthew was probably published not far from the same time as the Gospel of Luke. It is much more affected by the argumentative and apologetic purpose of the author than was the case with Luke, approaching in this respect the Fourth Gospel, though coming from a different region and having a different specific purpose. It was probably written for Jewish Christians at a time when the downfall of the Jewish state made the question of the future of Christianity and of its relation to Judaism an acute one for Christians who had tried also to be good Jews. Its chief purpose was, while confirming them in the faith that Jesus was the true Messiah, to convince them that the

true religion of Jesus and the true successor of Judaism was a universal religion which recognized the legitimacy of the Old Testament and the messiahship of Jesus, but abolished all national distinctions and all nationalistic legalism.

Like Luke, Matthew employed older sources and in large part the same sources, including Mark, and, at least, one other common source, probably two, besides several peculiar to himself, one of which included a large element of the teaching of Jesus.

For fuller statement, see Ernest D. Burton, *Short Introduction*, chap. iv; Ernest D. Burton, *Principles of Literary Criticism;* and for the view more commonly held, viz., that Mark and a second source, usually called Q, are the only identifiable sources, see A. Harnack, *The Sayings of Jesus;* W. Sanday and others, *Oxford Studies in the Synoptic Problem;* Stanton, *The Gospels as Historical Documents*, Part II, especially pp. 102 ff.

My own studies have led me to believe that Q, as usually defined, is not a common source, but represents a mistaken assemblage of material that really belonged to more than one source. I am led to believe that we may with a fair degree of confidence name five principal sources, viz.:

The original Mark, substantially identical with our present Mark.

G, which contained substantially all of Luke 3:1—9:50, except the portions which parallel Mark or are purely editorial.

P, which contained all of Luke 9:51—19:28, except the parallels to Mark in 18:15–43 and the parts that are purely editorial.

M, which contained about 150 verses of words of Jesus now found scattered through Matthew, substantially the following: Matt 5:3–10 (11, 12), 13, 14, 16, 17–24, 27, 28, 33–48; 6:1–6, 16–18, 34; 7:6, 12, 15–20, 22–27; 10:5, 6, 8, 23, 41; 11:28–30; 12:5–7, 11, 12*a*, 36, 37; 13:24–30, 44–48, 51, 52; 15:12–14; 18:10, 14, 23–34; 20:1–15; 21:28–32; 22:1–10; 23:2, 3, 5, 8–10, 15–22, 24; 24:10–12; 25:1–46. This list, however, can not be accepted as exact. The passages cited doubtless contain some editorial elements not found in the source document, and some verses here listed may be derived from the sources used also by Luke. Such passages as 5:3–10, 25:14–30, have parallels in Luke, probably ultimately derivable from the same source as the passages in Matthew, but the differences in the two versions in each case are such as to indicate that the immediate sources of Matthew and Luke were not the same. These questions respecting particular passages do not, however, obscure the fact that Matthew contains from 150 to 200 verses of sayings ascribed to Jesus not found in the other gospels.

J, the special source of Luke's passion and resurrection history.

In addition to these there are several minor sources such as:

MI, the infancy story as found in Matthew.

LI, the infancy story as found in Luke.

M^1, narratives and sayings peculiar to Matthew, but probably not derived from the source designated above as M.

M^2, editorial additions to the sources of Matthew.

L^2, editorial additions to the sources of Luke.

See Ernest D. Burton, *Principles of Literary Criticism*, especially pp. 49 ff.; also "Some Phases of the Synoptic Problem," *Journal of Biblical Literature*, Vol. XXXI, Part II, pp. 95 ff.; especially for the content of M, pp. 99 ff.; A. M. Perry, *The Sources of Luke's Passion Narrative*.

4. The Gospel of Mark, while itself a source of Matthew and Luke, doubtless had its own sources, and was itself subject to influences similar to those which affected Matthew and Luke. No satisfactory identification of the sources of Mark has been arrived at. Some scholars hold that the Q used by Matthew and Luke was used also by Mark. But even aside from a doubt whether there was such a source, the evidence tends to show that while there were undoubtedly sources behind all our gospels, Mark included, none of the identifiable sources of Matthew and Luke were used by Mark. No theory of the sources of Mark has lifted itself above the level of possibility into that of probability. As concerns the influences affecting the composition of Mark, it is in itself intrinsically probable that a gospel written, as we suppose Mark to have been, about 70 A.D., would arise under conditions not radically different from those which affected gospels written one or two decades later. If the thought of the church influenced the representation of Jesus' teaching in 80 or 90 A.D., there is no reason to suppose that it would not do so in 70 A.D. The later gospel might be more affected by this influence, it might be less so; but, in any case, the difference would probably be in degree and specific direction of influence, not in that the later gospel would be influenced, the earlier gospel wholly uninfluenced, by contemporary thought. As compared with Matthew and Luke, Mark, in so far as it is the source of the others, is undoubtedly a more trustworthy representation of the teaching of Jesus; but, as compared with the teaching of Jesus, it also is a version of that teaching, undoubtedly affected, as the others were, by the period in which it arose. Those portions of Matthew and Luke which are derived from other sources than Mark may be nearer to the original facts than Mark.

Thus, when we find that Matthew modifies Mark in such a way as to put upon the words of Jesus an interpretation more nearly in accordance with the current apocalyptic eschatology, it is clear that the thought of Matthew's day has affected his gospel in his report of Jesus' thought. But when we find in another passage of Mark substantially the same type of thought which Matthew introduced by modifying Mark, we are confronted with two possibilities: on the one hand, that Mark represents the original thought of Jesus, which Matthew has merely emphasized; on the other, that the apocalyptic element in Mark's account is itself a departure from the original record, as a result of the same kind of influence which later affected Matthew. That either possibility may represent the facts is made more evident when we dis-

cover from a comparison of Paul's epistles, which are earlier than either Matthew or Mark, that the apocalyptic eschatology, which appears both in Matthew's modifications of Mark and in Mark, was already current in the Christian community before either gospel was written. Which possibility is more probable, this is not the place to discuss. It must suffice to observe that both possibilities must be recognized.

5. It is impossible to point to a consensus of opinion respecting the date of the sources of Matthew and Luke other than Mark, there being as yet no agreement as to their identity. Harnack maintains that Q is older than Mark, a Palestinian document, free from Pauline influence.[1]

Such study as has been made of the dates of the documents assumed by the five-document hypothesis tends also to the conclusion that the principal non-Markan sources, G, P, M, J, were produced before 70 A.D. (Perry even dates the document J as early as 45 A.D.), but that the minor sources are distinctly later.

In the citation of the synoptic passages in the body of the book, the Mark material is placed first under each topic, then the passages common to Matthew and Luke, then the passages found in Luke only, and finally those found in Matthew only. These several groups of passages are not indicated by separate headings, but are merely separated by a line. The student who wishes to consider separately the evidence of the several source documents will find the Mark material, with reference to the parallel passages in Matthew and Luke, in the first group of passages. In the second and third groups, he will easily distinguish the testimony of G and P by the fact that the former is found in Luke before, the latter after, 9:50. He will find the evidence of LI and J in the third, and that of M and M^1 in the fourth group. If he holds to the Q theory, he will find the major portion, if not the whole of that which he ascribes to Q, in the second group. For a general or preliminary study of the teaching of Jesus, he may of course ignore all these distinctions between the source documents, treating them all as alike sources for the thought of Jesus. In brackets at the end of each synoptic passage there will be found a number referring to the section of *A Harmony of the Synoptic Gospels*, by Ernest D. Burton and Edgar J. Goodspeed, in which the passage appears. The particular source document to which the passage belongs is also indicated.

B. The Pauline Epistles

Among the letters ascribed to Paul, there are at least seven (I Thessalonians, Galatians, Romans, I and II Corinthians, Philippians, Philemon) and quite probably three more (II Thessalonians, Colossians, Ephesians) that are from his pen. Of these, II Corinthians is composed of parts of several letters, and to a less degree the same may be true of Romans and Philippians. In Galatians, Romans, and II Corinthians, there are probably a few short passages not from his pen. But for

[1] Similarly, James Moffat, *Introduction to the Literature of the New Testament*, p. 203.

substance, the seven letters, at least, are from the pen of the apostle, and older than any of our gospels. The testimony of these epistles to the teaching of Jesus is, therefore, with the possible exception of the oldest sources of the synoptists, as old as any that we possess, perhaps the oldest. Coming from a contemporary of Jesus who was at first a bitter opponent of the faith in him, but who afterward accepted him as the Messiah, their testimony to the historicity of Jesus and to such outstanding facts of his career as they state is of the highest value. But this testimony is, even so, indirect, probably more so than that of Mark, G, M, P, or J; for Paul was not a hearer of Jesus and had only occasional and brief contact with those who were such, and it is not probable that he had any written gospel or collection of the sayings of Jesus. Moreover, partly because of this fact, his testimony is meager. As a consequence, his contribution to our knowledge of Jesus' teaching is relatively unimportant. It consists of the following statements: I Cor 7:10; 9:14; 11:23; Gal 6:2; I Thess 4:15–17; 5:2. Compare, also, Rom 15:3, 8; II Cor 5:14, 15; Phil 2:8.

C. The Book of Acts

This work, proceeding from the same pen which gave us the Third Gospel, may be ranked as of approximately equal historical authority. But, dealing with the apostolic age and referring to the life and teaching of Jesus only incidentally, its only direct testimony respecting the teaching of Jesus is the one sentence contained in Acts 20:35: "It is more blessed to give than to receive." Incidentally, it confirms and summarizes the teaching of his life in such passages as Acts 2:22, 23; 10:38.

III. CONTEMPORARY JEWISH THOUGHT

The books named above are, as has been indicated, almost the only sources from which we can derive a knowledge of the teaching of Jesus. But they yield this knowledge only to the interpreter, and interpretation is greatly facilitated by a knowledge of the ideas which were prevalent at the time at which, and in the lands in which, Jesus lived and the gospels arose. Every teacher speaks to his own time, and must take into account the ideas of his contemporaries which he seeks to confirm or to modify. Because this is so, the clue to his meaning is often furnished by a knowledge of what his contemporaries were thinking. This fact makes it highly desirable that the student of the teaching of Jesus shall also have some knowledge of the ideas which were prevalent in the Graeco-Roman world of the first century. Nothing one can learn about that world, in which Christianity had its origin, will be without significance for his study. But what he most needs to know is the contemporary Jewish thought, the non-Palestinian (Hellen-

istic), because of its value in the understanding of the Fourth Gospel, the Palestinian, because of its relation to Jesus and the Synoptic Gospels.

The New Testament is itself one of the most valuable sources of information concerning the thought of the Jews of Jesus' day concerning religion. Besides the occasional definite statements of Jewish belief and practice which the gospels contain, there are many passages in which the Jewish thought is reflected in Jesus' criticism of it. In like manner, the controversial letters of the apostle, Paul, reflect at many points the views that were current among those Jewish Christians who still retained in large part those conceptions which they had held before becoming Christians. In the study of each topic the student should endeavor to recall the evidence of the New Testament respecting Jewish opinion on that topic. Passages of special interest will occasionally be cited.

But valuable as is the evidence of the New Testament, we are fortunate in being able to supplement it from the works of Jews who, not themselves Christians, wrote near enough to the time of Jesus to be valuable as direct evidence of the ideas current in his day.

These books are of various kinds, from a literary point of view. They include narratives written with a religious motive, philosophical essays, psalms, apocalypses. Some are pre-Christian, others were produced almost simultaneously with the gospels. Some are the product of Palestinian thought, others come from the Jews of the Dispersion, and reflect the type of Jewish thinking which had been influenced by Greek, especially Alexandrian, thought. The last-named distinction is important to bear in mind, because while the Fourth Gospel was undoubtedly produced in an atmosphere charged with Greek thinking, Jesus himself taught in an atmosphere almost wholly Hebraistic and Palestinian in character, and the Synoptic Gospels, wherever written, were largely under the same influence.

Among the Jewish books from which quotations are made, the following are the most important.

I. NON-PALESTINIAN BOOKS

The Story of Ahikar, a folk-tale, of which the hero is a wise and wealthy grand-vizier, who is deposed through the treachery of his adoptive son, but, being finally restored to power, punishes the ingrate. 500 B.C.

The Letter of Aristeas, a letter professing to give an account of the origin of the Septuagint translation of the Old Testament. Written in Alexandria sometime after 130 B.C.

The Sibylline Oracles, poems put forth as utterances of the Greek oracles. The collection as a whole is from many authors and centuries. The Jewish portions, Book III, lines 97–828 (or 97–294, and 489–end) are assigned to the second century B.C.

Second Maccabees, similar in general character to I Maccabees, and covering in part the same period (175–161 B.C.), but an independent work, an epitome of an older work by a Hellenistic Jew, Jason of Cyrene. Unlike I Maccabees, its author takes the Pharisaic point of view, teaching a bodily resurrection, of the righteous only, to eternal life. Jason's material is supposed to have been written before 130 B.C., the epitome later in the same century.

Third Maccabees, a narrative of events of the reign of Ptolemy IV (217 B.C.), probably written not long after II Maccabees, from older sources.

Fourth Maccabees, a lecture or sermon, written by an Alexandrian Jew, himself familiar with Greek philosophy and influenced by Stoicism, but thoroughly Jewish in his point of view. According to Charles, it was produced between 63 B.C. and 38 A.D.

Additions to Esther, written in the first century B.C.

The Wisdom of Solomon, one of the most important of the non-Palestinian Jewish books, belonging, as its title suggests, to the wisdom literature. Written in the last half of the first century B.C.

The Secrets of Enoch, an apocalyptic work produced in Egypt, probably between 1 and 50 A.D. It reflects orthodox Hellenistic Judaism. It teaches the pre-existence of souls and their future existence; has no doctrine of a Messiah. Cited in this work as II Enoch.

The Works of Philo Judaeus, the most famous and the most voluminous of the Alexandrian Jewish writers. Well read in the learning of the Greeks, thoroughly familiar with the Old Testament, he aimed in his numerous essays "to impart to Jews the cultivation of the Greeks, and to Greeks the religious knowledge of the Jews" (Schuerer). He was born before and died after Jesus, and his writings may be dated approximately 15–45 A.D .

First Baruch 4:5—5:9, a psalm of exhortation and encouragement to Israel after the destruction of Jerusalem, more hostile to Rome than the earlier chapters of the book. Written about 78 A.D.

The Works of Flavius Josephus, the most famous and the most voluminous historian of the Jews. A later contemporary of Philo; unlike him he lived most of his life in Palestine, but wrote in Rome, after the destruction of Jerusalem. The *Jewish War* is assigned to about 75 A.D., the *Antiquities* to the last decade of the century.

The Books of Adam and Eve, a version or source of which is also erroneously called the Apocalypse of Moses, are non-Palestinian and post-Christian, but it is impossible to date them accurately.

Third Baruch, the work of a Hellenistic Jew somewhat influenced by oriental thought; in its present form revised by a Christian redactor. Both the original work and the Christian redaction come from the first half of the second century A.D.

Prayer of Manasses, a penitential prayer found in the Christian "Didascalia," itself the basis of the first six books of the Apostolic Constitutions. The Didascalia are assigned to the third century A.D. If, as is supposed, the prayer was written by a Hellenistic Jew and taken up by the Christian author, it is, of course, somewhat earlier; too far removed from the time of Jesus to be of much significance in the study of his teaching.

II. PALESTINIAN BOOKS

The Book of Tobit, a narrative with a moral aim, of somewhat uncertain date, but possibly as late as 170 B.C.

The Wisdom of Jesus the Son of Sirach, called also *Ecclesiasticus*, written in Hebrew not long after 200 B.C., perhaps between 190 and 170 B.C.; translated into Greek, 132 B.C.

The Book of Daniel, partly narrative, partly apocalyptic. Though included in the Old Testament, it is later than some of the books that were excluded from the Hebrew canon. It was written between 168 and 165 B.C.

The Book of Enoch, a composite apocalyptic work, the various parts of which were written at dates varying from before 170 B.C. to 64 A.D. (see Charles, *Book of Enoch*, pp. 24–33). The part of most interest to the student of the gospels is Part II, the Similitudes or Parables, which Charles assigns, with the exception of 56:5—57:3, to the years 94–79 or 70–64 B.C. Dated inclusively herein as 94–64 B.C. Sometimes called, from the version in which we possess it, *The Ethiopic Enoch;* cited in this work as I Enoch. Part I, chaps. 1–36; Part II, chaps. 37–71; Part III, chaps. 72–82; Part IV, chaps. 83–90; Part V, chaps. 91–104. Chapter 105 is an undated fragment. Chapters 106–7, from the Book of Noah, date from 161 B.C.

The Book of Judith, a historical romance, with religious purpose, probably written about 150 B.C.

First Maccabees, a narrative work covering the period of Jewish history, 175–135 B.C. Written in the latter part of the second century B.C.; assigned by Charles to 136 B.C. The author is a patriotic Hebrew who praises the Maccabees, shows no expectation of a Messiah, or of life after death. He was probably a Sadducee. Though he was a devout believer in God, the words "God" and "Lord" do not occur, "heaven" or a pronoun being used.

The Book of Jubilees, a re-writing for controversial purposes of Genesis and Exodus. The author was a Pharisee of the more pronounced legalistic type, who strenuously opposed any relaxation of the Jewish law. His point of view is similar to that of the legalists whom Jesus and Paul opposed. He wrote in the reign of John Hyrcanus, 135–105 B.C., probably after 109 B.C.

The Testaments of the Twelve Patriarchs, a didactic work cast in the form of the last words—so-called "testaments"—of the sons of Jacob to their sons. Like the *Book of Jubilees*, it was written in the reign of John Hyrcanus, probably between 109 and 105 B.C. The author, like the contemporary author of *Jubilees*, is a legalistic Pharisee, but decidedly less narrow in his nationalism and legalism.

First Esdras, a narrative of Jewish history from Josiah's Passover to the reading of the law by Ezra (621–444 B.C.) based on II Chronicles, Ezra, and Nehemiah, constituting practically another edition of the Ezra-Nehemiah contained in the canonical Old Testament. The date of this Greek edition is not definitely known.

Susanna, a Pharisaic writing of the early part of the first century B.C., a defense of the need and value of cross-examining informers.

The Psalms of Solomon, a most interesting collection of psalms, doubtless written by Pharisees after the break of that party with the Maccabean princes, when instead of accepting John Hyrcanus as the Messiah they

denounced his descendants and their adherents as "the sinners." They predict the coming of a Davidic Messiah of high moral and religious character. The collection may be dated about 60 B.C.

Fragments of a Zadokite Work, the product of a reformed party arising within Sadduceeism as the name suggests, but opposed both to contemporary Sadduceeism and to Pharisaism. Charles dates the book between 18 B.C. and 70 A.D., and inclines to put it before 8 B.C.

The Assumption of Moses, an apocalyptic work cast in the form of an address of Moses to Joshua, written in the lifetime of Jesus, about 7 A.D., by a Pharisee of a point of view similar to that of the *Psalms of Solomon*.

First Baruch 1:1—4:4, a work consisting of narrative introduction, prayer of repentance, and psalm; professedly written in the Babylonian captivity, but shown by internal evidence to have been produced soon after the destruction of Jerusalem in 70 A.D., the psalm, however, being of earlier date. Its religious ideas are simple but lofty.

Second Baruch, a composite apocalyptic work written partly before and partly after the destruction of Jerusalem; Pharisaic in its point of view.

The Martyrdom of Isaiah, an account of the sawing asunder of the prophet at the order of King Manasseh. First century, A.D.

Fourth Esdras (II Esd., chaps. 3–14), an apocalyptic work lamenting the destruction of Jerusalem; evidently related to the preceding, and probably subsequent to it, dating in its final form, 100–135 A.D.

IV. THE USE OF THE SOURCES

The facts briefly summarized above lead to several conclusions which have an important bearing upon our present study:

1. What is directly given us in any of our gospels or in any of our identifiable sources is testimony to the views of Jesus and of his teaching which were held by Christians in the period in which the extant books or their sources were produced.

2. We can ascertain the original teachings of Jesus—his exact words are perhaps in no case to be recovered with entire certainty—by a process of moving back from our latest extant sources to our earliest discoverable sources, and by a comparison of sources not related to one another as respectively original and derivative. When one document is clearly the source of another, the earlier is manifestly to be preferred, but when two documents are not thus related, the process of determining which is more primitive and historically correct is more delicate and complex. The great central elements of Jesus' thought are discoverable beyond all reasonable doubt. More exact knowledge can be attained only by careful comparative study.

3. But every statement of any of the gospels is authentic in the sense that it reflects for us the opinions held by the Christians of a certain time. To the student of the origin of early Christianity, no sentence of the gospels, Acts, or epistles, is to be set aside as having no

value for his task. Comparison may be necessary, and the recognition that certain testimony is inferior to certain other when one is inquiring after the teaching of Jesus; but it is all valuable for the history of early Christianity.

4. This suggests that we not only approach the teaching of Jesus through the views of the early church about that teaching, but that we definitely include in our study those interpretations of Jesus' teaching which our sources show to have been held in different times. This enlarges the scope of our course so that its full title would be *The Teaching of Jesus as Understood in the Early Church, and as Presented by Himself*. The advantage of this conception of our task is threefold:

a) It gives greater definiteness and tangibility to our work. Instead of always grasping after the original teaching of Jesus, perhaps often conscious that we can not firmly grasp it, we seek first for that of which we have definite evidence, viz., a given writer's understanding of Jesus' teaching.

b) We gain directly and consciously, instead of incidentally, a knowledge of the thought of the early church, and thus achieve a larger result than by confining ourselves to Jesus' teaching as originally given.

c) We come nearer to an exact knowledge of Jesus' own teaching than by the other method, because we give full significance to all the historic facts, instead of setting aside as irrelevant a portion of them which is intimately intertwined with those that we are searching for, and trying to deal only with the remainder.

It may be objected that this order of procedure involves a reversal of the genetic method, and that we ought rather to begin with the historic background of Jesus' teaching—i.e., the doctrines of current Judaism—and, connecting Jesus' teaching with this, note how it modified it, and then proceed to show how it was itself in turn modified after him by his disciples and the early church. There is force in the objection, and if we possessed a record of Jesus' teaching which came directly from him, it would undoubtedly be wiser to proceed in the way suggested. Or if we could presuppose a critical process by which we should arrive at an exact knowledge of the original teachings of Jesus, we might proceed in this way. But, inasmuch as we have no record of Jesus' words that comes directly from him, and inasmuch as we must in fact always work with the gospels of the New Testament as our chief sources of information, not with a fifth gospel arrived at by a process of literary criticism, it is necessary to approach the problem through these gospels, and wisest to ask first what they represent as the thought of Jesus, and then what thought of Jesus lay behind them. In reaching this latter, it will be expedient, so far as practicable, to take into account the views current in Judaism in Jesus' day, and, in so far as time permits, it will

be well, having traced the thought of the church back from its later expression in John through the earlier books to Jesus, and having availed ourselves in our effort to understand Jesus of the contemporary thought, then to retrace our steps in the reverse, i.e., the genetic, order. But we must begin with the gospels, and our first effort must be to follow the stream upward to its starting-point.

V. THE SELECTION OF TOPICS TO BE INVESTIGATED

It is manifestly necessary in studying the teaching of Jesus to divide the subject into its natural divisions, and in listing and arranging the topics of the investigation, as well as in studying them when so arranged, it is eminently desirable to occupy the point of view of the biblical writer, and to approach things as he approached them. But, if all available sources are to be used, it is impossible to occupy the point of view and follow the order of thought of them all, unless each source is treated completely by itself. To this course there are grave objections, and the better, more practicable, plan is probably to take the point of view which is largely common to the three synoptists, as being a middle ground between Jesus himself and the Fourth Gospel, employ under each topic all the material we possess, and make such adjustments to this point of view as may be found necessary.

VI. A METHOD OF STUDY

1. This book has been prepared as an instrument for the original study of the source material bearing upon and related to the teaching of Jesus. Under each topic selected as suggested above, are printed:

a) The Johannine passages dealing with this topic.[1]

b) The synoptic passages dealing with this topic.

c) Passages selected from the Jewish literature and illustrating the views of Jesus' contemporaries.[1]

d) To these printed texts are added references to modern literature.

2. It is advised that each student shall, in the case of each topic:

a) Make an exegetical study of the Johannine passages.

b) Make a separate exegetical study of the synoptic passages.

c) Read the passages from the Jewish literature, distinguishing between those which, coming from Hellenistic literature, are more nearly related to the Fourth Gospel, and those which, coming from the Palestinian literature, are more akin to the Synoptic Gospels.

d) Write out a statement of: (1) the Johannine teaching; (2) the synoptic teaching; (3) the views of Jesus' contemporaries, non-Palestinian and Palestinian; (4) Jesus' own teaching.

[1] For clearness and uniformity in arrangement, the headings, "Non-Palestinian," "Palestinian," and "The Johannine Teaching," have been preserved throughout. When no passages are quoted, it is because none bearing upon the topic has been observed.

In considering the Johannine and the synoptic teaching, the possibility that different views are reflected in the same gospel, or in the different gospels of the synoptic group, must not be overlooked. A distinction may sometimes be made between the views of the evangelists and those which they ascribe to Jesus. But often, especially in the Fourth Gospel, this distinction can not be successfully drawn. The view which the writers ascribe to Jesus, they themselves hold; what they themselves hold they conceive Jesus to have held. In such cases, one must state under any topic the views found in the evangelists, whether put into the mouth of Jesus or expressed by the evangelists themselves. In all cases, the effort must be made to reflect the gospels precisely.

e) Read, if practicable, one or more of the modern writers cited on the topics (taking care, however, that such reading does not obscure the testimony of the gospels themselves), and make such changes in the statement (*d*) as may appear necessary in the light of this reading.

3. If the book is used in class work, the statements prepared by the students may wisely be read and be made the basis of discussion. With this in view, the statements should be comprehensive, rather than detailed and exhaustive.

4. The members of the class should take notes of the classroom discussion.

5. After the classroom discussion, each student should, if necessary, revise his own statement, under the influence of the discussion. The result of this process pursued day after day and week after week should be a work on "The Teaching of Jesus" prepared by each member of the class on the basis of his own study but with the help of outside reading and classroom discussion. Occasionally, the teacher may find it well himself to sum up the teaching on a given topic.

6. It will be well for the instructor occasionally to examine the notebooks of the students, or call for the papers not read in class, and to return them with careful criticism of the method followed, rather than of conclusions reached.

VII. POINT OF VIEW AND ATTITUDE

But method alone is not sufficient to secure results. With this it is indispensable to combine a proper point of view and attitude of mind.

1. It is important to maintain a clear distinction between the ultimate and the immediate purpose of the study. The ultimate motive of such study is the discovery for ourselves and others of the principles on which human life can best be lived, and a contribution to the actual living of life in accordance with these principles. It was never more clear than it is today that, in the ideas of Jesus, we have the highest ideals of life, individual and social, which the world possesses. But to

make these ideas effective, they must be understood. Hence arises the necessity of study, and our immediate purpose, viz., to ascertain and interpret the teachings of Jesus from the records that have been preserved.

2. To the most effective achievement of such an understanding of the teaching of Jesus, one must work in an atmosphere of interest in, and understanding of, the actual problems and tasks of our own day. The purely scholastic attitude of detachment from our own time and its problems is not conducive either to vivid conception of the problems of the first century or to the best use of the results of our study of the thought of that ancient period.

3. On the other hand, it must be clearly recognized and kept in mind that our present task is a historical one, and we must not prejudice our decision as to what Jesus taught by our feeling as to whether such teaching is workable today. Jesus and his early followers and reporters must be allowed to say exactly what they thought. The question whether we can adopt and follow that teaching must be treated quite distinctly from the historical question.

4. This in turn demands a sympathetic and intelligent attitude toward the problems with which Jesus and the early church dealt, and an understanding both of their own positions and of those which they opposed. Unless, e.g., we understand the position of the legalist, whom both Jesus and Paul opposed, we shall not understand Jesus. But it is still more important to be in sympathy with Jesus; to appreciate and to share his way of looking at life, his feeling about God and about men. Formulation of his opinions on the basis of proof-texts does not necessarily give one these things. One must put one's self in his position; enter by imagination and reflection into his mental and emotional attitude. We must, as far as possible, re-experience his experience, and interpret his teaching as the product of his experience.

5. But this again demands experience on our part. It is difficult for one who has never felt fear to understand the experience of one who is afraid; or for one who has never loved to understand the lover; for one who has never had a sense of God to understand one to whom such a sense is the deepest fact of his consciousness. The richer and deeper our own experience, the more capable do we become of understanding Jesus and so of comprehending his teaching.

6. Finally, full success in this study calls for the cultivation of that sense for fact and intellectual honesty which were so characteristic of Jesus himself. He saw things undistorted by prejudice or bigotry. No popular judgment, or tradition of the elders, or law of Moses, could prevent his seeing that moral character is not the product of food, but of conduct; or that men's thoughts are deeper than their deeds; or

that the Sabbath is not an end in itself, but a means to an end. If we would understand him, we must in this be like him, open-minded and honest with the facts and with ourselves. To the Old Testament command, "Thou shalt not bear false witness against thy neighbor," we need to add the equally important one, "Thou shalt not lie to thyself."

Such honesty with ourselves does not imply harshness with others who happen not to see things as we do, or a belligerent thrusting of our opinions, new-found perhaps, upon others. The development of human life by an evolutionary educational process contributes most to human welfare. But no amount of patience or gentleness or tolerance toward others can excuse us from open-mindedness and honesty with ourselves. A prime condition of success in arriving at truth is that honesty with one's self which was so marked a characteristic of Jesus.

The student who comes to the study of the teaching of Jesus in this spirit, and who prosecutes it with patience and diligence, is entering upon a study of profound interest and rich rewards in knowledge and character.

CHAPTER I

THE PRESUPPOSITIONS AND BASAL ELEMENTS OF JESUS' TEACHING

1. THE WORLD IN WHICH HE LIVED

What any man thought or taught can not be understood adequately apart from some knowledge of the world in which he lived, because all his thinking and teaching are necessarily related to that world. But it is not the external and objective world as such that it is necessary for the interpreter to understand, but the thought-world—the world of which the thinker or teacher is aware and of which he takes account. This thought-world, on the other hand, is not wholly internal and subjective. It consists of everything of which he takes account in his thinking, including beings and things which he believes to exist, whether actually existing or not, and those ideas of whose prevalence he is aware and takes cognizance. Thus the mountains and the streams which a person looks upon, the government and the schools with which he comes into contact, are parts of his world, but so also are the gods that he believes in, and the demons in which, even if he does not himself believe in them, he knows that his contemporaries believe.

The task of ascertaining the thought-world of Jesus is complicated by the way in which his teaching has come to us, as already pointed out in the Introduction. For completeness we ought to distinguish: (*a*) the thought-world of the author of the Fourth Gospel; (*b*) the thought-world in which he represents Jesus as living; (*c*) the thought-world of the several synoptists; (*d*) the thought-world in which they represent Jesus as living; (*e*) the actual thought-world of Jesus. The attempt, however, to state each of these five separately would involve much repetition, and would, moreover, call for a discrimination between the thought-world of the evangelists and that which they ascribe to Jesus that would be very difficult to make with certainty. For practical purposes, we may then gather our material under three heads: (*a*) the thought-world of the Fourth Gospel; (*b*) the thought-world of the synoptists; (*c*) the thought-world of Jesus. Under (*a*) and (*b*) however, note may be made of any elements of the thought-world of the gospels that are not ascribed to Jesus, and under (*b*) of any differences among the synoptists themselves.

To discover the thought-world of Jesus himself, one will leave behind, as not belonging to his world, not only ideas, like that of the

"Word" in John 1:1, which the writer himself implies were not current in Jesus' world, but if there be such, any other which the total evidence tends to show found their way into the gospels, not from Jesus' own world, but in the process of adaptation to the needs of the age for which the gospels were written.

In reading all the gospels, attention should be given to such matters as these: where Jesus lived and did his work; the political situation; the various elements of the population; the industrial and social life of the people among whom he lived; references to animate and inanimate nature; religious parties, institutions, customs; outstanding religious and philosophic ideas; prevalent conceptions of God and of humanity; attitude of people toward Jesus; the supernatural.

A. THE JOHANNINE TEACHING

Read the whole Gospel of John, noting its evidence on the various points just enumerated. Consider especially the following:

1 THE COUNTRY IN WHICH JESUS LIVED, ITS CITIES AND BUILDINGS

Jn 1:28 These things occurred in Bethany (mg. Bethabarah) beyond Jordan where John was baptizing.

Jn 2:1, 2 And . . . . there was a marriage in Cana of Galilee; and the mother of Jesus was there; 2 and Jesus also was invited, and his disciples, to the marriage.

Jn 2:13, 14 And the Passover of the Jews was near at hand, and Jesus went up to Jerusalem. 14 And he found in the temple-area the sellers of oxen and sheep and doves, and the money-changers sitting at their tables. (See also 5:1.)

Jn 3:22 After these things Jesus and his disciples came into the Judean country.

Jn 4:1–5 When therefore the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John . . . . 3 he left Judea and departed again into Galilee. 4 And he had to pass through Samaria. 5 So he came to a city of Samaria called Sychar.

Jn 4:46 He came, therefore, again to Cana of Galilee.

Jn 5:1, 2 After these things there was a feast of the Jews, and Jesus went up to Jerusalem. 2 Now there is in Jerusalem at the sheep (gate), a pool, called in Hebrew Bethzatha, with five porches.

Jn 6:1 After these things Jesus went away to the other side of the Sea of Galilee.

Jn 6:59 These things he said in the synagogue, as he taught in Capernaum.

Jn 7:1, 2 After these things Jesus walked in Galilee: for he would not walk in Judea, because the Jews sought to kill him. 2 Now the feast of the Jews, the feast of Tabernacles, was at hand. (Cf. vss. 9, 25.)

Jn 10:22, 23 Then occurred the feast of the Dedication at Jerusalem: it was winter. 23 And Jesus was walking in the temple in Solomon's Porch.

Jn 10:40 And he went away again beyond Jordan into the place where John began baptizing.

Jn 11:1, 18 And a certain man was sick, Lazarus of Bethany. . . . . 18 Now Bethany was near Jerusalem, about two miles distant.

Jn 11:54 Jesus, therefore, no longer went about openly among the Jews, but went away (from Jerusalem) into the country, near the wilderness, to a city called Ephraim.

Jn 12:1 Jesus, therefore, six days before the Passover, came to Bethany.

Jn 12:12, 13 On the next day the multitude, a great one, that had come to the feast, when they heard that Jesus was coming to Jerusalem, ... 13 went out to meet him.

Jn 18:20 Jesus answered him, I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together; and I have said nothing in secret.

II. THE POLITICAL CONDITIONS AND RELIGIOUS PARTIES AND CUSTOMS

Jn 1:19–24 And this is the testimony of John when the Jews sent priests and Levites to ask him, Who are you? 20 And he said quite frankly and definitely, I am not the Christ. 21 And they asked him, What then? Are you Elijah? And he said, I am not. Are you the prophet? And he answered, No. 22 They said, therefore, Tell us then who you are, that we may give an answer to those that sent us. What do you say about yourself? 23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah the prophet. 24 And they had been sent from the Pharisees.

Jn 3:1, 2 Now there was (in Jerusalem) a man of the Pharisees, named Nicodemus, a ruler of the Jews: 2 the same came to him by night.

Jn 7:32 The Pharisees heard the multitude murmuring these things concerning him; and the chief priests and the Pharisees sent police officers to seize him.

Jn 7:45–48 The officers, therefore, came to the chief priests and Pharisees; and they said to them, Why have you not brought him? 46 The officers answered, He speaks as no man ever spoke. 47 The Pharisees answered them, Have you also been deceived? 48 Has any of the rulers, or of the Pharisees believed in him?

Jn 11:47–51 The chief priests, therefore, and the Pharisees gathered a council, and said, What are we to do in view of the fact that this man is doing many signs? 48 If we continue to let him alone, all men will believe on him: and the Romans will come and take away both the standing and status as a nation that we now possess. 49 But a certain one of them, Caiaphas, being high priest that year, said to them, You know nothing, 50 and are not taking account of the fact that it is for our advantage that one man die for the people, rather than that the whole nation perish. 51 Now this he said not of himself, but, being high priest that year, he prophesied that Jesus would die for the nation.

Jn 11:57 Now the chief priests and the Pharisees had given commandment, that, if any man knew where he was, he should make it known, that they might seize him.

Jn 18:3 Judas then, having received the band (of Roman soldiers), and officers from the chief priests and the Pharisees. . . . .

Jn 18:12, 13 So the band (of Roman soldiers) and the chiliarch and the police officers of the Jews seized Jesus, and bound him 13 and led him to Annas first; for he was father-in-law to Caiaphas who was high priest that year.

Jn 18:24 Annas therefore sent him bound to Caiaphas the high priest.

Jn 18:28–31 They led Jesus therefore from Caiaphas into the residence of the Roman procurator; . . . . and they themselves did not go in, that they might not be defiled, but might eat the Passover. 29 Pilate therefore went out to them, and said, What accusation do you bring against this man? 30 They answered him, If he were not an evil-doer, we should not have delivered him up to you. 31 Pilate therefore said to them, Take him yourselves, and judge him according to your law. The Jews said to him, It is not lawful for us to put any man to death. (Cf. vss. 33–40, and 19:1–22. See also references to chief priests and Pharisees in 3:1; 7:32, 45–48; 11:47–51; 18:3, 12, 13, 24, 28–31 above; also the numerous passages which speak of "the Jews," e.g., 2:13, 18; 3:1; 5:1, 10, 18; 6:41, 52; 7:1, 11 [cf. vs. 25]; also references to the feasts in 2:13; 5:1; 7:2; 10:22; 12:1; 18:28 above.)

III. THE FAMILY AND FRIENDS OF JESUS

Jn 1:45 Jesus of Nazareth, the son of Joseph.

Jn 2:12 After this he went down to Capernaum, he and his mother, and his brothers and his disciples. (Cf. vss. 1–5).

Jn 6:42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? How can he say, I have come down out of heaven?

Jn 7:2, 3, 5 Now the feast of the Jews, the feast of Tabernacles, was at hand. 3 His brothers therefore said to him, Depart hence, and go into Judea, that your disciples also may see your works which you do. . . . . 5 For even his brothers did not believe in him.

Jn 7:40–42 Some of the multitude, therefore, when they heard these words, said, Surely this is the prophet. 41 Others said, This is the Christ. But some said, What, does the Christ come out of Galilee? 42 Does not the scripture say that the Christ comes of the seed of David, and from Bethlehem, the village where David was?

Jn 19:19 And Pilate wrote a title also, and put it on the cross. . . . . Jesus of Nazareth, the King of the Jews.

IV. NATURE AND THE OCCUPATIONS OF MEN

Jn 10:2–4, 10–12 He that enters by the door is the shepherd of the sheep. 3 To him the porter opens; and the sheep hear his voice: and he calls his own sheep by name, and leads them out. 4 When he has put forth all his own, he goes before them, and the sheep follow him: for they know his voice. . . . . 10 The thief comes only to steal, and kill, and destroy. . . . . 11. . . . . The good shepherd lays down his life for the sheep. 12 The hireling, who is not a shepherd, to whom the sheep do not belong, sees the wolf coming, and leaves the sheep and flees, and the wolf seizes them and scatters them.

Jn 12:24 Unless a grain of wheat falls into the earth and dies, it remains a single grain; but if it dies, it produces many more.

Jn 15:4 As the branch can not bear fruit of itself, unless it abides in the vine. . . . .

Jn 16:21 A woman when she is in travail is sorrowful because her hour has come: but when the child is born she forgets the pain, for joy that a man is born into the world.

V. SOCIAL CUSTOMS

Jn 12:1–3 Six days before the Passover accordingly Jesus came to Bethany, where Lazarus was, whom Jesus raised from the dead. 2 They made him a supper there: and Martha served; but Lazarus was one of them that sat at the table with him. 3 Mary therefore took a pound of ointment, spikenard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment. (See also 2:1–12; 11:1–3.)

VI. PLACES OF WORSHIP, SACRIFICES, AND OFFERINGS

Jn 2:13–16 And the Passover of the Jews was near at hand, and Jesus went up to Jerusalem. 14 And he found in the temple area the sellers of sheep and oxen and doves, and the money changers sitting at

their tables. 15 And making a scourge out of ropes he drove them all out of the temple area, and the sheep and the oxen, and poured out the coins of the money changers, and overturned their tables, 16 and to those that were selling doves he said, Take these away; do not make my Father's house a trading place.

Jn 4:19–24 The woman (of Samaria) said to him, Sir, I see that you are a prophet. 20 Our fathers worshipped in this mountain, and you Jews say that in Jerusalem is the place where men ought to worship. 21 Jesus said to her, Believe me, woman, the hour is coming when you will worship the Father—neither in Jerusalem, nor in this mountain. 22 You worship without knowing what you worship. We worship and know what we worship; because salvation comes from the Jews. 23 But an hour is coming, yes, has come, when the true worshipper will worship the Father in spirit and truth. For the Father seeks such to worship him. 24 God is a spirit, and those that worship him must worship in spirit and truth.

Jn 6:59 These things he said as he was teaching in the synagogue in Capernaum.

VII. RELIGIOUS IDEAS AND PRACTICES

Jn 1:17 The law was given by Moses; grace and truth came by Jesus Christ. (See also 1:23, 45; 2:22; 12:38–41; 19:24, 36.)

Jn 1:41 He (Andrew) first found his own brother Simon, and said to him, We have found the Messiah (which is, being interpreted, Christ).

Jn 1:45 Philip found Nathanael, and said to him, We have found him of whom Moses in the law, and the prophets wrote, Jesus of Nazareth, the son of Joseph.

Jn 1:49 Nathanael answered him, Rabbi, you are the Son of God; you are King of Israel. (See also 1:19–24, under II above, and 3:28.)

Jn 2:23 Now when he was in Jerusalem at the Passover, many believed on his name, seeing his signs which he did.

Jn 3:2 Nicodemus said to him, Rabbi, we know that you have come from God, as a teacher; for no man can do these signs that you do unless God is with him.

Jn 4:25 The woman (of Samaria) said to him, I know that Messiah is coming (he that is called Christ): when he has come, he will tell us all things.

Jn 5:10 The Jews said to the man that had been cured, It is the Sabbath, and it is not lawful for you to take up your bed. (See context under 7, 1, A.)

Jn 5:39 You study the Scriptures, because you think that in them you have eternal life.

Jn 5:46 If you believed Moses you would believe me; for he wrote of me.

Jn 7:7 The world can not hate you, but it hates me because I testify of it that its works are evil. (Cf. 3:19–21.)

Jn 7:19 Did not Moses give you the law, and yet none of you keeps the law? (See also 8:56; 10:34–36.)

Jn 7:20 The multitude said, You have a demon. Who is trying to kill you?

Jn 7:22, 23 Moses gave you circumcision, not that it originated with him, but with the fathers, and on the Sabbath you circumcise a man. 23 If a man can be circumcised on the Sabbath that the law of Moses may not be broken, are you angry with me because I made whole and sound on the Sabbath?

Jn 7:26, 27 Can it be that the rulers indeed know that this is the Christ? 27 But we know this man and where he comes from: but when the Christ comes, no one will know where he comes from.

Jn 7:31 But of the multitude many believed in him; and they said, When the Christ comes, will he do more signs than those which this man has done? (See also 7:40–42 and 7:45–48.)

Jn 7:49 But the multitude that do not know the law are accursed.

Jn 7:52 Search and see that no prophet comes out of Galilee.

Jn 8:23 And he said to them, You are from beneath; I am from above: you are of this world; I am not of this world.

Jn 8:33 They said to him, We are Abraham's seed, and have never yet been in bondage to any man.

Jn 8:37 I know that you are Abraham's seed; yet you are trying to kill me.

Jn 8:39–42, 44 They said to him, Our father is Abraham. Jesus said to them, If you were Abraham's children, you would do the works of Abraham. 40 But now you are trying to kill me, a man that told you the truth which I heard from God: this is not what Abraham did. 41 You do the works of your father. They said to him . . . . We have one Father, even God. 42 Jesus said to them, If God were your Father you would love me. . . . . 44 You are of your father the devil, and the desires of your father you will to do.

Jn 8:48, 52, 53 The Jews said to him, Were we not right in saying that you were a Samaritan and had a demon? . . . . 52 Now we know that you have a demon. Abraham is dead, and the prophets, and yet you say, If a man shall live according to my words, he will never die. 53 Are you greater than our father Abraham?

Jn 9:16, 24, 28, 29 Some therefore of the Pharisees said, This man is not from God, because he does not keep the Sabbath. But others said, How can a man that is a sinner do such signs? And there

was a division among them. . . . . 24 So they called a second time the man that was blind, and said to him, Give glory to God: we know that this man is a sinner. . . . . 28 And they reviled him, and said, You are his disciple; but we are disciples of Moses. 29 We know that God has spoken to Moses: but as for this man we do not know where he comes from.

Jn 10:20, 21 Many of them said, He has a demon and is crazy. Why do you listen to him? 21 Others said, These are not the words of a man that has a demon. Can a demon open blind people's eyes?

Jn 10:24 The Jews therefore came around him, and said to him, How long are you going to hold us in suspense? If you are the Christ, tell us plainly.

Jn 19:7 We have a law, and by that law he ought to die, because he made himself the Son of God.

B. THE SYNOPTIC TEACHING

I. THE COUNTRY IN WHICH JESUS LIVED, ITS CITIES AND BUILDINGS

Mk 1:9 And in those days Jesus came from Nazareth of Galilee, and was baptized by John in the Jordan [18. Mt 3:13].

Mk 1:14 Now after John was thrown into prison Jesus came into Galilee, preaching the gospel of God [20. Mt 4:12, 13[1]; Lk 4:14].

Mk 1:16 And as he was passing along the Sea of Galilee[2] he saw Simon and Andrew the brother of Simon casting a net in the Sea [22. Mt 4:18].

Mk 1:21 And they went into Capernaum[3] [24. Lk 4:31].

Mk 1:39 And he went, preaching in their synagogues, into all Galilee[4] [25. Mt. 4:23 (23) Lk 4:44].

Mk 2:1 And after some days he came again into Capernaum, and the report went out that he was at home [28. Mt 9:1[5]].

Mk 2:13 And he went out again along the Sea, and all the people came to him, and he taught them [29; cf. also Mk 3:7 (33) 4:1 (52)].

Mk 3:13 And he went up into the mountain, and called to him those whom he desired [34].

[1] Mt 4:12, 13 reads: "Now when he heard that John had been thrown into prison he withdrew into Galilee; 13 and leaving Nazareth, he came and made his home in Capernaum, which is by the sea, in Zebulun and Naphtali."

[2] Lk 5:1 (26. G) reads: "The Lake of Gennesaret."

[3] Lk 4:31 adds: "a city of Galilee."

[4] Lk 4:44 reads: "into the synagogues of Judea."

[5] Mt 9:1 reads: "And embarking in a boat he crossed over and came into his own city."

Mk 5:1 And they came to the other side of the Sea, into the country of the Gerasenes[1] [67. Mt 8:28; Lk 8:26].

Mk 6:45 And he compelled his disciples to go before him to the other side, to Bethsaida [78. Mt 14:22].

Mk 6:53 And they crossed the Sea to Gennesaret [79. Mt 14:34].

Mk 7:24 And departing thence he went away into the territory of Tyre and Sidon [81. Mt 15:21].

Mk 7:31 And again he went out from the territory of Tyre, and came through Sidon to the Sea of Galilee, through the territory of Decapolis [82. Mt 15:29].

Mk 8:22 And they came into Bethsaida [85].

Mk 8:27 And Jesus and his disciples went out into the villages of Caesarea Philippi [86. Mt 16:13; Lk 9:18].

Mk 10:1 And departing thence he came into the territory of Judea and[2] beyond Jordan [99. Mt 19:1].

Mk 10:46 And they came to Jericho; and as he went out of Jericho . . . . a blind beggar was sitting by the side of the road [141. Mt 20:29; Lk 18:35].

Mk 11:1 And when they drew near to Jerusalem, to Bethphage and Bethany, at the Mount of Olives . . . . [144. Mt 21:1; Lk 19:29].

Mk 11:11 And he came into Jerusalem, and went into the temple; and when he had looked around at everything, it being now evening, he went out to Bethany with the twelve [144].

Mk 11:15–17. (See below under VI, p. 38.)

Mk 14:3 And when he was in Bethany, in the house of Simon the leper, as he sat at table, there came a woman . . . . [171. Mt 26:6].

Mk 14:26 And having sung a hymn, they went out to the Mount of Olives [173. Mt 26:30].

Mk 14:32 And they came to a place called Gethsemane[3] [174. Mt 26:36; Lk 22:39].

Mk 15:22 And they brought him to a place called Golgotha, that is, Place of a Skull [178. Mt 27:33; Lk 23:33].

Lk 1:26, 27 The angel Gabriel was sent from God, to a city of Galilee called Nazareth, 27 to a virgin who was betrothed to a man named Joseph [4. LI].

Lk 1:39, 40 And Mary went into the hill country . . . . to a city of Judah, 40 and entered the house of Zacharias, and greeted Elisabeth [6. LI].

[1] Mt 8:28 reads: "Gadarenes"; Lk 8:26 adds: "which is over against Galilee."

[2] Mt 19:1 omits: "and." Luke omits the verse.

[3] Lk 22:39 reads: "the Mount of Olives."

Lk 2:1–7 Now in those days, Caesar Augustus issued a decree that all the world should be registered. 2 This was the first registry made when Quirinius was governor of Syria. 3 And all went to be registered, every one to his own city 4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem, because he was of the house and family of David; 5 to be registered with Mary, his betrothed, who was with child. 6 And while they were there the days of her pregnancy were completed. 7 And she brought forth her first born son [8. LI].

Lk 2:39 And when they had done all things that were required by the law of the Lord, they returned to Galilee, to their own city Nazareth [11. LI].

Lk 3:1, 2 Now in the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was governor of Judea, and Herod tetrarch of Galilee, and his brother Philip tetrarch of the country of Ituraea and Trachonitis, and Lysanias tetrarch of Abilene, 2 in the high-priesthood of Annas and Caiaphas, the word of God came to John the son of Zacharias in the wilderness [17. G or L^2].

Lk 7:1 And when he had finished saying all these things . . . . he went into Capernaum [45. G; Mt 8:5].

Lk 7:11 And he came to a city called Nain [46. G].

Lk 9:51, 52 And when the time of his ascension drew near he steadfastly set his face to go to Jerusalem, 52 and sent messengers before him: and they went into a village of the Samaritans, to make ready for him [99. P].

Lk 10:13, 15 Woe to you, Chorazin, woe to you, Bethsaida, for if the great works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. . . . . 15 And you, Capernaum, do you think that you will be exalted to heaven? You shall go down to Hades [101. P; Mt 11:21, 23 (47)].

Lk 13:1–5 Now there were present at that very time certain who told him of the Galileans, whose blood Pilate had mingled with their sacrifices. 2 And he said to them, Do you suppose that these Galileans were worse sinners than all the other Galileans, because they have suffered these things? 3 No, indeed; but unless you repent, you will all perish, as they did. 4 Or those eighteen, upon whom the tower in Siloam fell, and killed them, do you suppose that they were worse offenders than all the other men that live in Jerusalem? 5 No indeed; but unless you repent, you will all perish, as they did [118. P].

Lk 17:11 And as he was on his way to Jerusalem, he was passing through Samaria and Galilee [132. P].

Lk 19:1 And he entered and passed through Jericho [142. P].

Mt 2:1–5 Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, Wise-men from the east came to Jerusalem saying, 2 Where is he that is born King of the Jews? for we saw his star in the east, and have come to worship him. 3 And when Herod the king heard it, he was troubled, and all Jerusalem with him. 4 And gathering together all the chief priests and scribes of the people, he inquired of them what was the birthplace of the Christ. 5 And they said to him, In Bethlehem of Judea [12. MI].

Mt 2:22, 23 And when he heard that Archelaus had succeeded his father Herod in Judea, he feared to go there to live. And being warned in a dream, he withdrew into Galilee, 23 and came and made his home in a city called Nazareth [13. MI].

Mt 17:24 And when they came into Capernaum those that received the temple tax came to Peter, and said, Does not your teacher pay the temple tax [91. M^2]?

II. THE POLITICAL CONDITIONS AND RELIGIOUS PARTIES AND CUSTOMS

Mk 6:14–28 And Herod the king[1] heard of him, for his name had become known; and he said, John the Baptizer has risen from the dead and therefore do the powers work in him. . . . . 17 For Herod himself had sent forth and seized John, and thrown him into prison, on account of Herodias, the wife of his brother Philip, whom he had married. 18 For John had said to Herod, It is not lawful for you to have your brother's wife. 19 And Herodias set herself against him, and desired to kill him, but could not bring it about. 20 For Herod feared John, knowing that he was a righteous and holy man, and kept him from harm, and when he heard him he was much perplexed yet was glad to listen to him. 21 But there came a convenient opportunity (for Herodias) when Herod on his birthday gave a feast for his chief officials and generals and the leading people of Galilee. 22 And the daughter of Herodias came in and danced, and pleased Herod and his guests. And the king said to the young woman, Ask whatever you wish, and I will give it to you. 23 And he took his oath to her, Whatever you ask I will give you, up to half my kingdom. 24 And she went out and said to her mother, What shall I ask for? And she said, The head of John the Baptizer. 25 And she returned with haste to the king, and said, My wish is that you shall give me at once on a platter the head of John the Baptist. 26 And though he was much grieved, yet because of his oath and his guests, he would not refuse her. 27 And immediately he sent an executioner with orders to bring the head of John. And he went away and beheaded him in prison, 28 and brought his head on

[1] Mt 14:1 and Lk 9:7 read: "Herod the tetrarch."

a platter, and gave it to the young woman and she gave it to her mother [77. Mt 14:1–11; Lk 9:7–9; Lk 3:19, 20 (17)].

Mk 12:13–17 And they sent to him some of the Pharisees and of the Herodians, that they might catch him in his talk. 14 And when they came, they said to him, ... Is it right to pay taxes to Caesar, or not? 15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said to them, Why do you try to entrap me? Bring me a denarius, and let me see it. 16 And they brought him one. And he said to them, Whose is this image and superscription? And they said to him, Caesar's. 17 And Jesus said to them, Pay to Caesar what belongs to Caesar, and to God what belongs to God. And they were greatly astonished at him [152. Mt 22:15–22; Lk 20:20–26].

Mk 14:1, 2 Now after two days was the feast of the Passover and the Unleavened Bread: and the chief priests and the scribes were trying to devise how they might take him by craft and kill him: 2 for they said, We must not do it during the feast, lest there be a riot among the people [170. Mt 26:2–5; Lk 22:1, 2].

Mk 14:10 And Judas Iscariot, one of the twelve, went to the chief priests, to betray him to them [172. Mt 26:14, 15; Lk 22:3, 4].

Mk 14:43 And while he was speaking, Judas, one of the twelve, came and with him a crowd of people with swords and staves, from the chief priests and the scribes and the elders [175. Mt 26:47; Lk 22:47].

Mk 14:53 And they led Jesus away to the high priest: and there came together with him all the chief priests and the elders and the scribes [176. Mt 26:57; Lk 22:54 (J)].

Mk 15:1–3 And early in the morning the chief priests with the elders and scribes, and the whole Sanhedrin held a consultation, and bound Jesus, and carried him away, and handed him over to Pilate. 2 And Pilate asked him, Are you the King of the Jews? And he said to him, It is you that say so. 3 And the chief priests accused him of many things [177. Mt 27: 1, 2, 11, 12; Lk 23:1–3].

Lk 1:5*a* In the days of Herod, king of Judea, there was a certain priest named Zacharias, of the course of Abijah [3. LI].

Lk 2:1, 2 [8. LI]. (See above, p. 27.)

Lk 3:1, 2 [17. G or L^3]. (See above, p. 27.)

Lk 11:53, 54 And . . . . the scribes and the Pharisees began to keep a sharp watch on him, and to ply him with questions on many matters, 54 laying wait for him, to catch some utterance of his [110. P].

Lk 13:31 In that very hour certain Pharisees came to him, and said, You had better leave this region, for Herod wishes to kill you [122. P].

Lk 23:1–12 And the whole company of them rose up, and brought him before Pilate. 2 And they began to accuse him, saying, We found this man perverting our nation, and forbidding to pay taxes to Caesar, and saying that he himself is Christ a king. 3 And Pilate asked him, saying, Are you the King of the Jews? And he answered, It is you that say so.[1] 4 And Pilate said to the chief priests and the multitudes, I find no fault in this man. 5 But they were the more urgent, saying, He excites the people, teaching throughout all Judea, from Galilee even to this place. 6 But when Pilate heard it, he asked if he was a Galilean. 7 And when he learned that he was of Herod's jurisdiction, he sent him to Herod, who was himself in Jerusalem at that time.

8 Now when Herod saw Jesus, he was very glad: for he had long wished to see him, because he had heard about him; and he hoped to see some miracle done by him. 9 And he questioned him at length; but he answered him nothing. 10 And the chief priests and the scribes stood by, fiercely accusing him. 11 And Herod and his soldiers made sport of him and mocked him, and clothing him in a gay costume sent him back to Pilate. 12 And Herod and Pilate became friends that day: for before they had been at enmity [177. J, except vs. 3].

Lk 23:24, 25 And Pilate gave sentence according to their request. 25 And he released him that for insurrection and murder had been cast into prison, and whom they had wanted released; but Jesus he delivered up to be treated as they wished [177. J or Mk L[2]].

Mt 2:1–5 [12. MI]. (See above, p. 28.)

Mt 2:13, 14, 16*a* Now when they had gone, an angel of the Lord appeared to Joseph in a dream, saying, Arise and take the young child, go with haste into Egypt, and remain there till I bring you word. 14 And he arose and took the child and his mother and left for Egypt in the night. . . . . 16 Then Herod, when he saw that he had been outwitted by the Magi, was very angry, and sent out and had all the male children in Bethlehem or in the vicinity that were two years old or younger killed [13. MI].

III. THE FAMILY AND FRIENDS OF JESUS

Mk 3:31–35 And his mother and his brothers came, and standing outside the house, sent and called for him. 32 And a crowd was sitting around him, and they said to him, Your mother and your brothers are outside and are asking for you. 33 And he said, Who is my mother, and who are my brothers? 34 And looking around . . . . he said, These are my mother and my brothers. 35 For whoever shall do the

[1] On vs. 3 compare Mk 15:2 above.

will of God, he is my brother and sister and mother [51. Mt 12:46–50; Lk 8:19–21].

Mk 6:1–4 And he came to his own city, and his disciples were with him. 2 And on the Sabbath he attended the synagogue, and preached the sermon. And the most of those who heard him were astonished, and said, Where did this man learn these things, and what is this wisdom that has been given to him, and how does he do such great deeds as he does? 3 Is not this the carpenter, the son of Mary,[1] and the brother of James and Joses and Judas and Simon? And are not his sisters living here with us? So he was a stumbling-block to them. 4 And Jesus said, A prophet is honored except in his own country and among his kindred and at home [69. Mt 13:54–57].

Lk 1:26, 27, 30, 31 And the angel Gabriel was sent by God to a city of Galilee called Nazareth, 27 to a virgin who was betrothed to a man named Joseph, of the house of David. And the virgin's name was Mary. . . . . 30 And the angel said to her, Dismiss your fears, Mary; you have found favor with God. 31 And you will . . . . bear a son, and you shall call his name Jesus [4. LI].

Lk 2:1–7. (See above, p. 27.)

Lk 2:41–51 And the parents of Jesus were accustomed to go every year to Jerusalem to attend the feast of the Passover. 42 And when he was twelve years old, they went up as usual. 43 And when the feast was over, and they were returning, the boy Jesus remained behind in Jerusalem, and his parents were not aware of it; 44 but supposing him to be in the caravan, they went on till night, and then searched for him among their relatives and acquaintances. 45 And not finding him, they returned to Jerusalem, searching for him. 46 And after three days they found him in the temple area, sitting among the teachers, both listening to them and asking them questions. 47 And those who heard him were astonished at his intelligence and his answers. 48 And when his parents saw him they were greatly surprised, and his mother said to him, My child, why did you treat us in this way? Your father and I in anguish have been searching for you. 49 And he said, Why were you searching for me? Did you not know that I would surely be in my Father's house? 50 And they did not understand what he meant. 51 And he returned to Nazareth with them and was in subjection to them. And his mother cherished all these things in her memory. 52 And Jesus continued to advance in wisdom and stature and in favor with God and men [15, 16. LI].

[1] Mt 13:55 reads: "Is not this the carpenter's son?" Lk 4:22 reads: "Is not this Joseph's son" [21. G]?

Lk 3:23 And Jesus, when he began to teach, was about thirty years old, being the son, as was supposed, of Joseph. (See 3:24–38 [18. G].)

Mt 1:1 The genealogical record of Jesus Christ, son of David, son of Abraham [2. MI].

Mt 1:18–21 Now the birth of Jesus Christ occurred in this way. When his mother Mary was betrothed to Joseph, before they began to live together she was found to be with child by the Holy Spirit. 19 And Joseph, her husband, being a righteous man and not willing to expose her to disgrace, was inclined to divorce her secretly. 20 But when he thought over the matter an angel of the Lord appeared to him in a dream and said, Joseph, son of David, do not be afraid to take Mary your wife, for the child which is begotten in her is from the Holy Spirit. 21 And she will bring forth a son and you will call his name Jesus [5. MI].

IV. NATURE, AND THE OCCUPATIONS OF MEN

Mk 1:16–20 And passing along by the Sea of Galilee, he saw Simon, and Andrew the brother of Simon, casting a net in the Sea; for they were fishers. 17 And Jesus said to them, Follow me, and I will make you fishers of men. 18 And immediately they left the nets and followed him. 19 And going on a little further, he saw James the son of Zebedee, and John his brother, who also were in the boat, putting their nets in order. 20 And immediately he called them: and they left their father Zebedee in the boat with the hired servants, and went after him [22. Mt 4:18–22; cf. Lk 5:1–11. (26. G)].

Mk 2:14, 15 And as he passed by he saw Levi, the son of Alphaeus, sitting at the place where taxes were paid, and he said to him, Follow me. And he arose and followed him. 15 And as Jesus was dining at Levi's house, many tax-collectors and people who did not keep the law were at the table with Jesus and his disciples. For there were many of these people [29. Mt 9:9, 10; Lk 5:27–29].

Mk 2:21 No one sews a piece of unshrunken cloth on an old garment. And if he does, the new piece that he puts on pulls away from the old, and there is a worse rent than before [30. Mt 9:16; Lk 5:36].[1]

Mk 2:22 No one puts new wine into old wineskins. And if he does, the wine bursts the skins, and the wine is lost, as well as the skins [30. Mt 9:17; Lk 5:37].

[1] Lk 5:36 reads: "No one tears a piece off from a new garment to make a patch for an old one. And if he does, he not only tears the new, but adds to the old a patch that does not fit it."

Mk 4:3–8 The sower went forth to sow: 4 and as he sowed, some seed fell by the wayside, and the birds came and devoured it. 5 And other seed fell on the rocky ground, where it had not much earth; and immediately it sprang up, because the soil was shallow: 6 and when the sun arose, it was scorched; and because it had no root, it withered away. 7 And other seed fell among the thorns, and the thorns grew up, and choked it, and it produced nothing. 8 And other seeds fell into the good ground, and produced a crop, growing up and increasing; and brought forth, thirtyfold, and sixtyfold, and a hundredfold [52. Mt 13:3–8; Lk 8:5–8].

Mk 4:26–29 The kingdom of God is like a man sowing seed in the ground. 27 He sleeps and rises night and day, and the seed springs up and grows, he knows not how. 28 The earth bears fruit of itself; first the blade, then the head, then the full grain in the head. 29 But when the grain is ripe, immediately he sends out the reapers, because the harvest has come [57].

Mk 5:11, 14 Now there was a great herd of swine there on the mountain, feeding. . . . . 14 And the men that fed them fled [67. Mt 8:30, 33; Lk 8:32, 34].

Mk 12:1, 2 A man planted a vineyard, and surrounded it with a hedge, and dug a wine-press, and built a tower, and let it out to tenants. . . . . 2 And at the proper time he sent a servant to the tenants to receive from them the products of the vineyard [150. Mt 21:33, 34; Lk 20:9, 10].

Mk 13:28 From the fig tree learn its parable: when its branch becomes tender and puts forth leaves, you know that the summer is near [164. Mt 24:32; Lk 21:29, 30].

Mt 7:24–27 Everyone therefore who hears these words of mine, and obeys them, is like a wise man, who built his house upon the rock:[1] 25 and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it stood firm: for it was founded upon the rock. 26 And every one that hears these words of mine, and does not obey them, is like a foolish man, who built his house upon the sand:[2] 27 and the rain descended, and the floods came, and the winds blew, and smote upon that house: and it fell: and great was the fall of it [43. M; cf. Lk 6:47–49 (G)].

Lk 12:24, 27, 28 Consider the ravens: they neither sow nor reap, they have neither treasure-rooms nor storehouse, and God feeds

[1] Lk 6:48 reads: "who digged and went deep and laid a foundation on the rock."

[2] Lk 6:49 reads: "who built his house upon the earth without a foundation."

them; how much more valuable you are than the birds! . . . . 27 Consider how the lilies grow; they neither toil nor spin; but I tell you that not even Solomon in all his splendor was clothed like one of these. 28 And if God in this way clothes the grass that is in the field today, and tomorrow is burned up for fuel how much more certainly will he clothe you, you people of little faith [113. P; Mt 6:26, 28, 29]!

Lk 13:6–9 A certain man had a fig tree planted in his vineyard. And he came looking for fruit on it and found none. 7 And he said to the workman in charge of the vineyard, See here! for three years now I have come looking for fruit on this fig tree, and have found none. Cut it down. Why should it use up space for nothing? 8 And the workman said, Sir, let it alone this year also, till I dig up the ground and put in manure. 9 Then if it bear fruit, well. But if not, you shall cut it down [118. P].

Lk 14:16–19 A certain man was intending to give a great dinner. And he invited many guests. 17 And at the time of the dinner he sent his servant to say to those who had been invited, Come, for everything is ready. 18 And they began with one mind to ask to be excused. The first one said, I have bought a field and I must go and see it. I beg you, have me excused. 19 And another one said, I have bought five yoke of oxen, and I am going to try them out. I beg you, have me excused [123. P].

Lk 14:28 For who of you wishing to build a tower does not first sit down and estimate the cost and see whether he has enough to finish it [124. P]?

Lk 15:4–6 Who of you that has a hundred sheep and loses one of them does not leave the ninety-nine in the wilderness and go after the lost one till he finds it? 5 And when he finds it he takes it on his shoulders rejoicing. 6 And coming home he calls together his friends and neighbors, saying to them, Rejoice with me because I have found my sheep that was lost [125. P; cf. Mt 18:12–14 (95. M?)].

Lk 15:8 Or what woman who has ten silver coins and loses one of them does not light a lamp and sweep the house and search carefully until she finds it [126. P]?

Lk 15:14–16 And when he had spent all he had . . . . he came to want. 15 And he went and attached himself to one of the citizens of that country, and he sent him into his fields to feed swine. 16 And he would have been glad to be fed with the carob-pods that the swine ate, but no man offered him any [127. P].

Lk 16:1–7 There was a certain rich man, who had a steward who was accused of having wasted his goods. 2 And he called him, and said to him, What is this that I hear about you? Render an account of your stewardship; for you can no longer be steward. 3 And the

steward said within himself, What shall I do, since my employer is going to take away the stewardship from me? I have not strength to dig; to beg I am ashamed. 4 I know what to do, that, when I am put out of the stewardship, men may receive me into their houses. 5 And calling to him each one of his employer's debtors, he said to the first, How much do you owe my master? 6 And he said, A hundred measures of oil. And he said unto him, Take your account, and sit down quickly and write fifty. 7 Then he said to another, And how much do you owe? And he said to him, A hundred measures of wheat. He said to him, Take your account, and write eighty [128. P].

Lk 17:35 Two women will be grinding together[1] [133. P; Mt 24:41 (164)].

Lk 19:12, 13 A certain man of the ruling class went into a far country, to get himself appointed king, and to return. 13 And he called ten servants of his, and gave them a thousand shekels, and said to them, Trade with this money till I come back [143. P].

Mt 5:45 He makes his sun rise on evil and good, and rain fall on righteous and unrighteous [37. M].

Mt 13:24–30 The kingdom of heaven is like a man that sowed good seed in his field; 25 but while men slept his enemy came and sowed weeds among the wheat, and went away. 26 And when the grain came up and headed out, then the weeds appeared along with the wheat. 27 And the servants of the man that owned the field came and said to him, Sir, did you not sow good seed in your field? Where do these weeds come from? 28 And he said to them, An enemy did this. And they said to him, Shall we go and pull them up? 29 But he said, No; lest pulling up the weeds you root up the wheat also. 30 Let both grow together till the harvest; at harvest time I will say to the reapers, First gather the weeds and bind them in bundles to burn them, and then gather the wheat into my barn [56. M].

Mt 13:44 The kingdom of heaven is like a treasure hidden in the field; which a man found, and hid; and in his joy he went and sold all that he had, and bought that field [62. M].

Mt 13:45, 46 The kingdom of heaven is like a merchant searching for valuable pearls; 46 and having found one pearl of great value, he went and sold all that he had, and bought it [63. M].

Mt 13:47, 48 The kingdom of heaven is like a net, that was cast into the sea, and took in fish of every kind. 48 And when it was filled, the fishermen drew it up on the beach, and sat down and gathered the good into vessels, but threw the bad away [64. M].

[1] Mt 24:41 reads: "grinding at the mill."

Mt 20:1, 2 For the kingdom of heaven is like a head of a house who went out early in the morning to hire workmen for his vineyard. 2 And when he had agreed with them for a denarius a day, he sent them to his vineyard [138. M; see also vss. 3–15].

V. SOCIAL CUSTOMS

Mk 1:29–31 And when they had come out of the synagogue, they went immediately to the house of Simon and of Andrew with whom James and John also lived. 30 And Simon's mother-in-law was ill with a fever and immediately they told him about her. 31 And he came and took her by the hand and lifted her up and the fever left her and she prepared a meal for them [24. Mt 8:14, 15; Lk 4:38, 39].

Mk 14:3–8 Now when he was in Bethany at the house of Simon the leper at table, a woman came with an alabaster flask of genuine nard oil, very expensive; and she broke the flask and poured the ointment on his head. 4 But there were some who were indignant, and said to one another, Why has this oil been wasted? 5 For it might have been sold for more than three hundred denarii and the price of it given to the poor, and they were angry with her. 6 But Jesus said, Let her alone. Why do you trouble her? She has done a beautiful thing to me. 7 For you always have the poor with you, and whenever you are willing to, you can do good to them, but you will not always have me with you. 8 She has done what she could in that she has anointed my body for the burial beforehand [171. Mt 26:6–12; cf. Lk 7:36–50 (G) below and 9, 1, B, p. 150].

Lk 7:31–34 To what then shall I compare the men of this generation? . . . . 32 They are like children that sit in a market place, and call to one another and say,

We piped to you and you did not dance:
We mourned and you did not weep.

33 For John the Baptist came neither eating bread nor drinking wine, and you said, He has a demon 34 The Son of man has come eating and drinking, and you say, Why here is a glutton and a drinker of wine, a friend of tax-collectors and law-breakers [47. G; Mt 11:16–19].

Lk 7:36–50 And a certain one of the Pharisees asked him (Jesus) to eat with him; and Jesus, going into his house, reclined. 37 And behold there was a certain woman in the city, a sinner, and knowing that he is reclining in the house of the Pharisee, bringing an alabaster box of ointment 38 and standing behind at his feet weeping, she began to wet his feet with tears, and with the hair of her head she wiped them, and she kissed his feet and anointed them with the ointment. 39 The

Pharisee who invited him, observing this, said within himself, If this man were a prophet he would know who and of what sort is the woman who touches him, because she is a sinner. 40 And answering, Jesus said to him, Simon, I have something to say to you! And he said, Speak, teacher. 41 There were two debtors to a certain creditor, the one owed him five hundred denarii, the other, fifty. 42 As they could not pay, he forgave both of them. Which of them will love him more? 43 Simon answered, I suppose the one to whom he forgave more. Jesus said to him, You have judged correctly. 44 And turning to the woman he said to Simon, Do you see this woman? I came into your house: you did not pour water upon my feet, but this woman with her tears wetted my feet, and wiped them with her hair. 45 You did not give me a kiss, but this woman from the time I came in has not ceased kissing my feet. 46 You did not anoint my head with oil, but this woman has anointed my feet with ointment. 47 Therefore, I tell you, her many sins are forgiven, because she loved much; but to whom little is forgiven, he loves little. 48 He said to her, Your sins are forgiven. 49 And those reclining with him began to say within themselves, Who is this man who even forgives sins? 50 But he said to the woman, Your faith has saved you, go in peace [48. G].

Lk 10:38–42 And as he was on his journey he came to a certain village and a woman named Martha welcomed him into her house. 39 And she had a sister whose name was Mary, who sat at the feet of the Lord and listened to his word. 40 Now Martha was worried with much provision for his entertainment; and she came and said to him, Lord, don't you care that my sister has left me alone to do the housework? Tell her to help me. 41 And the Lord answering, said, Martha, Martha, you are anxious and troubled to provide many things, but a few or one would be enough. 42 For Mary chose the best portion and it will not be taken away from her [104. P].

Lk 11:37, 38 A certain Pharisee asked him to dine with him and he went in and sat down. 38 And the Pharisee was astonished that he had not bathed before the meal [109. P].

Lk 14:12–14 And he said to his host, When you make a luncheon or dinner, do not invite your friends, or your brothers, or your relatives, or your rich neighbors, for they will just return the invitation and pay off their debt. 13 But when you give a feast, invite poor people, crippled, lame, blind. 14 And you will be blessed, because they can not pay you back, but you will get your reward in the resurrection of the righteous [123. P].

VI. PLACES OF WORSHIP, SACRIFICES AND OFFERINGS

Mk 1:21 And they came to Capernaum. And immediately, it being the Sabbath, he went into the synagogue and taught [24. Lk 4:31].

Mk 1:39 And he went into their synagogues throughout all Galilee, preaching and expelling the demons [25. Mt 4:23 (23); Lk 4:44].

Mk 1:40–44 And there came to him a leper, entreating him and saying, If you will, you can make me clean. 41 And being touched with pity, he stretched forth his hand and touched him and said to him, I will, be made clean. 42 And immediately his leprosy left him and he was made clean. 43 And he strictly charged him, and sent him away, 44 and said to him, See to it that you tell no one, but go and show yourself to the priest and offer for your cleansing the things that Moses commanded for a testimony to them [27. Mt 8:1–4; Lk 5:12–14].

Mk 3:1 And he entered again into the synagogue [32. Mt 12:9; Lk 6:6].

Mk 6:2 And when the Sabbath came he began to teach in the synagogue [69. Mt 13:54; cf. Lk 4:16 (21)].

Mk 11:15–17 And they came to Jerusalem. And entering the temple area, he set about driving out those that were buying and selling in the temple area, and the tables of the money-changers and the seats of the dove-sellers he overturned. 16 And he would not allow any man to carry anything through the temple area. 17 And he said to them, Is it not written, My house shall be called a house of prayer for all the nations? But you have made it "a den of robbers" [146. Mt 21:12, 13; Lk 19:45, 46].

Mk 14:12–17 And on the first day of Unleavened Bread, when the Passover was sacrificed, his disciples said to Jesus, Where do you wish us to go and prepare for your eating the Passover? 13 And he sent two of his disciples, and said to them, Go into the city, and there will meet you a man carrying a pitcher of water. Follow him, 14 and in the house which he enters say to the head of the house, The Master says, Where is my guest chamber, where I may eat the Passover with my disciples? 15 And he will show you a large upper room, furnished and ready; there make preparations for us. 16 And the disciples went into the city and found things as he had told them, and they prepared the Passover. 17 And at evening he came with the twelve [173. Mt 26:17–20; Lk 22:7–14].

Lk 2:22–24 And when the days of their purification as prescribed in the law of Moses had elapsed, they brought him up to Jerusalem to present him to the Lord 23 (as it is written in the law of the Lord, Every first born male child shall be considered consecrated to the Lord), 24 and to offer the sacrifice prescribed in the law, A pair of turtle doves or two young pigeons [11. LI].

Lk 4:16–20 And he came to Nazareth, where he had been brought up: and following his usual practice, he went into the synagogue on the Sabbath day; and he stood up to read the scriptures. 17 And there was given to him the roll of the prophet Isaiah. And he opened the roll and found the place where it was written,

18 The Spirit of the Lord is upon me,
Because he anointed me to preach good tidings to the poor;
He has sent me to announce release to the captives,
And recovery of sight to the blind,
To set at liberty them that are bruised,
19 To proclaim the acceptable year of the Lord.
20 And he rolled up the roll and gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fixed upon him [21. G].

Lk 17:12, 14 And as he entered a certain village, there met him ten lepers, who stood afar off. . . . . 14 And when he saw them, he said to them, Go and show yourselves to the priests [132. P].

Lk 22:15 And Jesus said to his disciples, I have greatly desired to eat this Passover with you before I suffer [173. J].

Mt 5:23, 24 If therefore you are offering your gift at the altar, and while doing so remember that you have wronged your brother, 24 leave your gift there before the altar, go first be reconciled with your brother, and then come back and go on with the offering of your gift [37. M].

Mt 9:13 But go and learn what this means, I desire mercy and not sacrifice [29. M or M²].

Mt 12:7 But if you knew what this means, I desire mercy and not sacrifice, you would not have condemned the innocent [31. M or M²].

VII. RELIGIOUS IDEAS AND PRACTICES

Mk 1:13 And he was in the wilderness forty days, being tempted by Satan.[1] And he was with the wild beasts, and the angels ministered to him[2] [19; cf. Mt 4:1–11; Lk 4:1–13 (G), under 2, B, p. 49].

Mk 1:23, 24 And . . . . there was in their synagogue a man under the control of an unclean spirit, and he cried out, 24 saying, What

[1] Mt 4:1, Lk 4:2 read: "tempted by the devil."

[2] Compare Philo, *Giants*, 4: ."If therefore you consider that souls and demons and angels are things differing indeed in name, but one and identical in reality, you will then be able to discard that most heavy burden, superstition. But as men in general speak of good and evil demons, and in like manner of good and evil souls, so also do they speak of angels, looking upon some as worthy of a good appellation, and calling them ambassadors of man to God, and of God to man, and sacred and holy on account of this blameless and excellent office; others again you will not err if you look upon as unholy and unworthy of any address."

have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are, the Holy One of God [24. Lk 4:33, 34].

Mk 1:32, 34 And at evening, at sunset, they brought him all that were sick, and those who were under the control of demons. . . . . 34 And he healed many that were sick with various diseases, and expelled many demons; and he did not allow the demons[1] to speak, because they knew him [to be Christ] [24. Mt 8:16; Lk 4:40, 41].

Mk 2:3, 5–7 And four men came carrying a paralytic. . . . . 5 And Jesus seeing their faith said to the paralytic, Child, your sins are forgiven. 6 And some of the scribes were sitting there and reasoning in their hearts, 7 Why does this man speak in this way? This is blasphemy! Who can forgive sins except one, even God [28. Mt. 9:2, 3; Lk 5:18, 20, 21]?

Mk 2:18 And the disciples of John and the Pharisees were fasting: and they came and said to him, Why do the disciples of John and the disciples of the Pharisees fast, and your disciples do not fast [30. Mt 9:14; Lk 5:33]?

Mk 2:23, 24 Now he was going on the Sabbath through the grain fields; and his disciples began, as they went, to pluck the heads of grain. 24 And the Pharisees said unto him, See here, why are they doing on the Sabbath day what is not permitted [31. Mt 12:1, 2; Lk 6:1, 2]?

Mk 3:1, 2, 6 And again he entered a synagogue; and there was a man there who had his hand withered. 2 And they watched him to see whether he would heal him on the Sabbath day; that they might make a charge against him. . . . . 6 And the Pharisees went out, and

[1] Cf. Tob. 6:6, 7: "And the young man said to the angel, Brother Azarias, of what use is the heart and the liver and the gall of the fish? 7 And he said to him, The heart and the liver are useful if a demon or an evil spirit troubles any one; make a smoke from them before the man or the woman, and the person will be troubled no more." (Cf. also 3:8, 17; 5:16, 21; 6:3–5.)

Jos. *War* vii. 185, 186 (vi. 3): "And after all this trouble, it (the root of a certain plant) is valuable because of one property. If only it is brought to sick persons it quickly expels the so-called demons, which are spirits of wicked men which enter into the living and kill them, if they do not obtain help."

Jos. *Ant.* viii. 45–47 (ii. 5): "God also enabled him (Solomon) to learn the art which prevails over demons to the advantage and health of men. . . . And he left behind him the method of exorcism by which those who are possessed of demons expel them so that they return no more. And this method of cure is very effective among us still. For I have seen a certain man of my country, Eleazar, in the presence of Vespasian, and his sons, and his captains, and the whole multitude of his soldiers, releasing many people who were possessed by these demons. And this was the method of cure: holding to the nostrils of the demonized person a ring having under the seal a root of one of the kinds mentioned by Solomon, when the man smelled it he drew the demon out through his nostrils." (See also *Ant.* vi. 166 ff. [viii. 2]; vi. 209 ff. [xi. 2].)

immediately took counsel with the Herodians how to destroy him [32. Mt 12:9, 10, 14; Lk 6:6, 7, 11].

Mk 3:11 And the unclean spirits, whenever they saw him, fell down before him and cried, You are the Son of God [33].

Mk 3:22–26 And the scribes who had come down from Jerusalem said that he was under the control of Beezeboul, and that by the prince of demons he was expelling the demons. 23 And calling them to him, he said to them, using the language of parable, How can Satan expel Satan? 24 And if a kingdom becomes divided against itself, that kingdom can not stand. 25 And if a house becomes divided against itself, that house can not stand. 26 And if Satan has risen up against himself and become divided, he can not stand, but will come to an end [50. Mt 12:24–26; Lk 11:15–18 (106. P; cf. Lk 11:14–20 below, p. 42)].

Mk 7:1–5 And there gathered about him the Pharisees and some of the scribes, having come from Jerusalem. 2 And they noticed that some of his disciples were eating without having first washed their hands. 3 For the Pharisees and the Jews generally do not eat without having first punctiliously washed their hands, observing in this the tradition of the elders;[1] 4 and when they come from the market they do not eat without having first undergone a ceremonial purification;[2] and there are many other things which they have received and hold, such as dipping of cups and pots and brazen vessels[3] into water. 5 And the Pharisees and the scribes asked him, Why do your disciples disregard the traditions of the elders and eat without having first washed their hands [80. Mt 15:1, 2[4]]?

Mk 8:11 And the Pharisees came out, and began to question him, seeking from him a sign from heaven [84. Mt 16:1].

Mk 8:33 And turning around and seeing his disciples, he reproved Peter and said, Get behind me, Satan, because you are thinking not the thoughts of God but the thoughts of men [87. Mt 16:23].

Mk 9:38 John said to him, Teacher, we saw a man expelling demons in your name, and we tried to prevent him, because he was not following us [93. Lk 9:49].

Mk 10:46, 47 And as he was going out of Jericho with his disciples and a great multitude, the son of Timeus, Bartimeus, a blind beggar, was sitting by the side of the road. 47 And when he heard that it was Jesus, the Nazarene, that was passing by, he began to cry out and

[1] I.e., the teachings handed down from the teachers of former times.

[2] Most ancient authorities read: "without having bathed"; but some of the most ancient read: "without having been sprinkled."

[3] Some ancient authorities add: "and cots."

[4] Matthew omits Mark's verses 3 and 4. Luke omits the whole section.

to say, Son of David, Jesus, have mercy on me [141. Mt 20:29, 30; Lk 18:35–38; also Mt 9:27]. (See also under topic 21, p. 229.)

Mk 11:18 And the chief priests and the scribes heard it, and sought some way of destroying him [146. Mt 21:15; Lk 19:47]. (Cf. Mk 11:15–17, under VI above, p. 38.)

Mk 12:13–17. (See above under II, p. 29.)

Mk 12:18 And there came to him Sadducees, who say that there is no resurrection [153. Mt 22:23; Lk 20:27].

Mk 14:1, 2. (See above under II, p. 29.)

(For passages reflecting the idea of God see under topic 2, pp. 47 ff.)

Lk 11:14–20 And he was expelling a demon that was dumb, and when the demon had gone out, the dumb man recovered his speech, and the multitudes were astonished 15 and some of them said, By the power of Beezeboul, the prince of the demons, he expels the demons.[1] 16 And others, putting him to the test, sought from him a sign from heaven. 17 And he, knowing their thoughts, said to them, Every kingdom that is divided against itself comes to desolation, and a house divided against itself falls. 18 And if Satan has been divided against himself, how shall his kingdom stand? And I say this because you say that by Beezeboul I expel the demons. 19 But if I by the power of Beezeboul expel the demons—your sons, by whose power do they expel them? Therefore they shall be your judges. 20 But if by the finger of God[2] I expel the demons, then the kingdom of God has come upon you [106. P; Mt 12:22–28 (50); Mt 9:32–34 (50); cf. Mk 3:22–26 (50) above, p. 41.]

Lk 11:45, 46, 52 And one of the lawyers said to him, Teacher, in saying this you reproach us also. 46 And he said, Woe to you lawyers also! for you load men with heavy burdens, and you yourselves do not touch the burdens with one of your fingers. . . . . 52 Woe to you lawyers! for you took away the key of knowledge: you did not enter yourselves, and those that were entering in you hindered [110. P; Mt 23:4 (156)].

Lk 12:54–56 And he said to the multitudes also, When you see a cloud rising in the west, immediately you say, There is a shower coming; and it turns out so. 55 And when you notice a south wind blowing, you say, It will be scorching hot, and it turns out so. 56 You

[1] Mt 12:22–24 reads: "Then they brought to him a man under the control of a demon blind and dumb, and he cured him so that the deaf man spoke and saw. 23 And all of the people were astonished, and said, Is this the Son of David? 24 But the Pharisees, hearing it, said, This man expels the demons only in the power of the prince of the demons" (50; cf. also Mt 9:32–34 (50)].

[2] Mt 12:28 reads: "spirit of God."

hypocrites, you know how to interpret the appearance of the earth and heaven; but how is it that you do not know how to interpret this time [117. P; Mt 16:2, 3 (84)]?

Lk 1:5, 6 In the days of Herod, king of Judea, there was a priest of the course of Abijah, and he had a wife, a descendant of Aaron, whose name was Elisabeth. 6 And they were both righteous in the sight of God, living blamelessly according to all the commandments and requirements of the Lord [3. LI].

Read also the remainder of Luke, chapters 1, 2, for the impressive picture which this narrative gives of the life and thought of pious Israelites in the first century [3, 4, 6–11, 14–16. LI].

Lk 1:11 And there appeared to him an angel of the Lord [3. LI]. (See also Lk 1:13, 18, 19 [3]; 12:9 [111. P]; 15:10 [126. P]; 24:23 [183. J], etc.)

Lk 1:67–69 And his father Zacharias was filled with Holy Spirit and prophesied, saying,

68 Blessed be the Lord God of Israel,
Because he has visited and wrought redemption for his people
69 And has raised up a horn of salvation for us
In the house of David his servant [7. LI].

Lk 2:25–32 And there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the Comforter of Israel: and Holy Spirit was upon him. 26 And it had been revealed to him by the Holy Spirit, that he should not die, before he had seen the Christ of the Lord. 27 And he came in the Spirit into the temple: and when the parents brought in the child Jesus, to do for him what the law required, 28 he took him into his arms, and blessed God, and said,

29 Now dost thou release thy servant, O Lord, according to thy word, in peace;
30 Because my eyes have seen thy salvation
31 Which thou didst prepare before all the peoples,
32 A light for revelation to Gentiles
and a glory of thy people Israel [11. LI].

Lk 3:15 And as the people were in expectation and were all reasoning in their hearts concerning John, wondering whether he was the Christ . . . . [17. G or L^2].

Mt 4:1–11; Lk 4:1–13 [19. G]. (See under 2, B, p. 49.)

Lk 10:17, 18 And the seventy returned with joy, saying, Lord, even the demons are subject to us in your name. 18 And he said to them, I saw Satan fall as lightning from heaven [102. P].

Lk 13:16 And as for this daughter of Abraham whom Satan has bound, just think, for eighteen years, ought she not to be loosed from this bond on the Sabbath day [119. P]?

Lk 17:12, 13 And as he entered a certain village there met him ten lepers who stood a long way off. 13 And they cried aloud, saying, Jesus, Master, have mercy on us [132. P].

Mt 1:20 An angel of the Lord appeared to him in a dream [5. MI]. (See also Mt 1:24 (5); 2:13, 19 [13. MI], 18:10 [94. M]; 26:53 [175 M or M[1]], etc.)

Mt 5:20 Unless your righteousness is greater than that of the scribes and Pharisees you will by no means enter the kingdom of heaven [36. M].

Mt 5:21 You have heard that it was said to the ancients, You shall not commit murder; and whoever commits murder shall be liable to trial by the court [37. M].

Mt 5:43 You have heard that it was said to the ancients, You shall love your neighbor and hate your enemy [37. M]. (See also 5:27, 33, 38.)

Mt 6:2 When therefore you give alms do not blow a trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may be praised by men [38. M].

Mt 6:5 And when you pray, do not be like the hypocrites, because they love to pray in the synagogue and standing on the street corners, that men may see them pray [38. M].

Mt 6:16 Moreover when you fast, do not, like the hypocrites, draw a long face, for they put on an appearance of sadness that men may notice that they are fasting [38. M]. (See also Mt, chap. 23 *passim*.)

C. The Views of Jewish Writers

I. Non-Palestinian

II. Palestinian

D. The Thought-World of Jesus

(See Introduction, pp. 12–15; cf. also pp. 18–19 above.)

E. Modern Literature

Toy, chap. iii; Oesterley and Box, chap. vi; Wendt, I, 32–90; Schuerer, Div. II, Vol. I, pp. 1–125; Bousset, *Religion*, pp. 60–163; Case, *Evolution*, chap. iii; Montefiore, *Religious Teaching*, chap. i; Glover, "The Daemon-Environment of the Primitive Christian," *Hib.* (1912–13), pp. 153–67.

2. GOD

A. THE JOHANNINE TEACHING

Jn 1:1–4, 18 In the beginning was the Word, and the Word was with God and the Word was God. 2 This Word was in the beginning with God. 3 All things came into being through him, and apart from him not one thing which has come to be came into being. 4 In him was life, and the life that was in him was the light of men. . . . . 18 *God* no man has ever seen; an only Son,[1] himself God, who is in the bosom of the Father, he has been his interpreter.

Jn 2:16 And to those who were selling doves he said, Take these things away; make not my Father's house a house of traffic.

Jn 3:16, 17 For God so loved the world that he gave his only Son that everyone who should believe in him might not perish but have eternal life. 17 For God sent the Son into the world, not to judge the world but that the world might be saved through him. (See further under 9, (1), A, p. 146.)

Jn 3:31–36 He that comes from above is above all. He that is of the earth is of the earth, and of the earth he speaks. He that comes from heaven is above all. 32 What he has seen and heard of that he testifies and no one receives his testimony. 33 He that has received his testimony has witnessed that God is true. 34 For he whom God sent speaks the words of God, for he gives his Spirit without measure. 35 The Father loves the Son and has given all things into his hands. 36 He that believes in the Son has eternal life; he that is disobedient to the Son will not see life, but the wrath of God rests upon him.

Jn 4:21–24 Jesus said to her, Believe me, woman, the hour is coming when neither in this mountain nor in Jerusalem will you worship the Father. 22 You worship—you know not what. We worship what we know; for salvation is from the Jews. 23 But the hour is coming and now is when the true worshippers will worship the Father in spirit and truth; for the Father seeks such as his worshippers. 24 God is a spirit; and his worshippers must worship in spirit and truth.

Jn 5:17–20 Jesus answered them, My Father has gone on working even until now, and I am working. 18 Because of these words the Jews were more eager to kill him because he not only broke the Sabbath but also called God his own Father, making himself equal with God. 19 Jesus therefore said to them, In very truth I say to you, The Son can do nothing of himself but what he sees the Father doing; for whatever he does, these things the Son also does in like manner. 20 For the Father loves the Son and shows him all things that he himself does. (See further under 6, A, p. 110).

[1] Many ancient manuscripts read: "the only Son."

Jn 5:26, 36, 37 For as the Father has life in himself even so he gave to the Son also to have life in himself. 36 I have the testimony that is greater than that of John, for the works that the Father gave me to accomplish, the works that I am doing, testify for me that the Father has sent me. 37 And the Father, who sent me, he has borne witness concerning me.

Jn 6:37–40 All that which the Father gives me will come to me, and him that comes to me I will by no means reject, 38 because I have come down from heaven not to do my own will, but the will of him who sent me. 39 And this is the will of him that sent me, that I should lose nothing of all that he has given to me, but should raise it up at the last day. 40 For this is the will of my Father that everyone that sees the Son and believes in him shall have eternal life; and I will raise him up at the last day.

Jn 6:44–46 No one can come to me unless the Father that sent me draw him, and I will raise him up at the last day. 45 It is written in the prophets, And they shall all be taught by God. Everyone that has heard from the Father and learned comes to me. 46 But I do not mean that any man has seen the Father except him who is from God, he has seen the Father. (See also 6:57; 8:18, 19, 42).

Jn 10:14–18, 30 I am the good shepherd, and I know my own, and my own know me, 15 even as the Father knows me and I know the Father. And I lay down my life for the sheep. 16 And I have other sheep that do not belong to this flock. These also I must bring and they will hear my voice, and they will become one flock with one shepherd. 17 This is the reason why the Father loves me, because I lay down my life, to take it again. 18 No one takes it away from me, but I lay it down of my own will. I have authority to lay it down and I have authority to take it again. I received this authority from my Father. (Cf. 18:11.) 30 I and the Father are one.

Jn 10:37, 38 If I am not doing the works of my Father, do not believe me, 38 but if I am doing them, even if you do not believe me, believe the works that you may perceive and know that the Father is in me and I in the Father.

Read also chapters 14–17, noting especially the following sentences:

Jn 14:11 Believe me when I tell you that I am in the Father and the Father in me; or else for the sake of the works themselves believe. 15:9 As the Father has loved me I also have loved you; continue in my love. 16:26, 27 In that day you will make your requests in my name and I do not say that I will entreat the Father for you; 27 for the Father himself loves you, because you have loved me and have believed that I came forth from the Father.

Jn 18:11 Shall I not drink the cup that my Father has given me?

B. THE SYNOPTIC TEACHING

Mk 1:10, 11 And immediately as he was coming up out of the water, he saw the heavens rent asunder and the Spirit coming down as a dove upon him. 11 And a voice came out of the heavens, You are my beloved Son; with you I am well pleased[1] [18. Mt 3:16, 17; Lk 3:21, 22].

Mk 1:14, 15 Now after John was thrown into prison Jesus came into Galilee, preaching the gospel of God, 15 and saying, The time is completed, and the kingdom of God is near at hand: repent, and believe in the gospel [20. Mt 4:12, 17; Lk 4:14].

Mk 1:35 And very early in the morning he rose up and went out into a quiet place, and there prayed[2] [25. Lk 4:42].

Mk 2:27 The Sabbath was made for man, and not man for the Sabbath[3] [31].

Mk 3:35 For whoever shall do the will of God,[4] he is my brother and sister and mother [51. Mt 12:50; Lk 8:21].

Mk 9:7 And there came a voice out of the cloud, This is my beloved Son[5] [88. Mt 17:5; Lk 9:34, 35].

Mk 10:27 And Jesus looking at them said, With men it is impossible, but not with God; for with God all things are possible [137. Mt 19:26; Lk 18:27].

Mk 11:25 And when you pray, if you have anything against anyone, forgive him, that your Father who is in heaven may forgive you your trespasses [147. Mt 6:14, 15[6] (38); Mt 18:35[7] (98)].

Mk 12:1–11 And he began to speak to them in parables, A man planted a vineyard, and surrounded it with a hedge, and dug a wine press, and built a tower, and let it out to tenants. 2 And at the proper time he sent a servant to the tenants to receive from them a share of the products of the vineyard. 3 And they took him and beat him and sent him away empty-handed. 4 And again he sent to them another servant, and this one they beat on the head and treated him insultingly.

[1] Mt 3:17 reads: "This is my beloved Son, in whom I am well pleased."

[2] Lk 4:42 omits: "and there prayed," but Lk 5:16 [27] reads: "But he withdrew into a quiet place and prayed."

[3] The parallel passages, Mt 12:8, Lk 6:5, omit this sentence. (For the full context, see under 7, (1), B, p. 121.)

[4] Mt 12:50 reads: "of my Father who is in heaven."

[5] Mt 17:5 adds: "in whom I am well pleased."

[6] Mt. 6:14, 15 reads: "For if you forgive men their trespasses, your heavenly Father will also forgive you. 15 But if you do not forgive them, neither will your Father forgive your trespasses."

[7] Mt 18:35 reads: "So also will your heavenly Father do to you, if you do not forgive, each of you his brother, from your hearts." (For context, see under 9, (1), B, p. 152.)

5 And he sent another one, and this one they killed; and he sent many others, some of whom they beat and some they killed. 6 And having still a beloved son he sent him last of all to them, saying, They will have respect for my son. 7 And those tenants said to themselves, This is the heir, come let us kill him and the property will be ours, 8 And they took him and killed him and threw him out of the vineyard. 9 What will the lord of the vineyard do? He will come and destroy those tenants and give the vineyard to others. 10 And have you not read this scripture? "A stone which the builders rejected, this became a corner stone, 11 which is from the Lord and is marvelous in our eyes"[1] [150. Mt 21:33–42; Lk 20:9–17].

Mk 12:17 And Jesus said, Pay to Caesar what belongs to Caesar, and to God what belongs to God [152. Mt 22:21; Lk 20:25].

Mk 12:18–27 And there came to him Sadducees, who deny that there is any resurrection, and they put a question to him, saying, 19 Teacher, Moses gave us the law that if a man's brother should die and leave a wife and no child, his brother should take his wife and should raise up children to his brother. 20 Now there were seven brothers. And the first married a wife and dying left no children; 21 and the second married her and died leaving no children; and the third did the same. 22 And this happened in the case of all the seven brothers. Finally the woman died. 23 In the resurrection whose wife will she be? For in her lifetime she was the wife of all seven of them. 24 Jesus said, Is it not because you do not understand the scriptures and the power of God that you fall into error? 25 For when they rise from the dead there will be no marriages, but they will be as angels in heaven. 26 And as concerns the fact that the dead rise, did you never read in the book of Moses, in the passage about the Bush, that God said to him, I am the God of Abraham, and the God of Isaac, and the God of Jacob? 27 He is not a God of dead men, but of living. You are far astray [153. Mt 22:23–32; Lk 20:27–38].

Mk 12:28–34 And one of the scribes came to him, and having heard them disputing, and perceiving that Jesus had answered them well, asked him, What kind of commandment is most important of all? 29 Jesus answered, This is first, Hear, O Israel! The Lord our God is one Lord.[2] 30 And you shall love the Lord your God with your heart, and with your whole soul, and with your whole understanding, and with your whole strength. 31 And this is second, You shall love your neighbor as yourself. There is no other commandment greater than these. 32 The scribe said, Well and truthfully, Teacher, have

[1] Mt 21:43 adds: "The kingdom of God will be taken away from you and given to a nation that produces its fruits."

[2] Mt 22:37 omits: "This is first . . . . is one."

you said that he is one and there is no other beside him. 33 And to love him with the whole heart, and with the whole understanding, and with the whole strength, and to love one's neighbor as one's self is greater than all the burnt offerings and sacrifices. 34 And Jesus, seeing that he answered wisely, said to him, You are not far from the kingdom of God[1] [154. Mt 22:34–40; cf. Lk 10:25–28 (103. P) below, p. 50].

Mk 14:36 And he said, Abba, Father, all things are possible to thee. Take away this cup from me! Yet not what I will but what thou wilt [174. Mt 26:39; Lk 22:42].

Mk 15:34 And at the ninth hour Jesus cried with a loud voice, ... My God, my God, why hast thou forsaken me [178. Mt 27:46; Luke omits]?

Mt 4:1–11 Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. 2 And when he had fasted forty days and forty nights he became hungry. 3 And the tempter came and said to him, If you are a Son of God, tell these stones to become bread. 4 But he said, It is written, Man shall not live on bread alone but on every word that issues from the mouth of God. 5 Then the devil took him into the holy city, and set him upon the high point of the temple, 6 and said to him, If you are a Son of God, throw yourself down. For it is written, He shall command his angels concerning you, and on their hands they will sustain you, lest you strike your foot against a stone. 7 Jesus said to him, Again it is written, You shall not put the Lord your God to the test. 8 Again the devil took him into a very high mountain, and showed him all the kingdoms of the world and their glory. 9 And he said to

Lk 4:1–13 And Jesus, full of Holy Spirit, returned from the Jordan and was led in the Spirit in the wilderness, 2 being tempted for forty days by the devil. And he ate nothing in those days, and when they were over he became hungry. 3 And the devil said to him, If you are a Son of God tell this stone to become bread. 4 And Jesus answered him, It is written, Man shall not live on bread alone. 5 And taking him up he showed him all the kingdoms of the inhabited earth in a moment of time. 6 And the devil said to him, To you I will give all this authority and the glory of these kingdoms, because it has been delivered over to me and I give it to whomever I please. 7 If therefore you will worship me, it shall all be yours. 8 And Jesus said to him, It is written, The Lord your God you shall worship and him only shall you serve. 9 And he brought him into Jerusalem, and set him upon the high point of the temple, and

[1] Verses 32–34 are not found in Matthew.

him, All these things I will give you, if you will fall down and worship me. 10 Then Jesus said to him, Get you gone, Satan, for it is written, The Lord your God you shall worship and him only shall you serve. 11 Then the devil left him, and angels came and fed him [19. G; cf. Mk 1:12, 13].

said to him, If you are a Son of God, throw yourself down from here. 10 For it is written, He shall command his angels concerning you to protect you, 11 and On their hands they shall sustain you, lest you strike your foot against a stone. 12 And Jesus answered him, It is said, You shall not put the Lord your God to the test. 13 And when the devil had exhausted every temptation, he left him for a time [19. G].

Mt 5:44, 45, 48 Love your enemies and pray for those who persecute you 45 that you may become sons of your Father who is in heaven; because he makes his sun rise on wicked and good and the rain fall on righteous and unrighteous. . . . . 48 You shall therefore be perfect, as your heavenly Father is perfect [37. M or G].

Lk 6:35, 36 But love your enemies and do good, and lend, never despairing; and your reward will be great, and you will be sons of the Most High; because he is kind toward the unthankful and the wicked. 36 Be merciful as your Father is merciful [37. G].

Lk 10:21, 22 In that very hour Jesus rejoiced in the Holy Spirit and said, I thank thee, Father, Lord of the heaven and the earth, that thou didst hide these things from wise and learned men and didst reveal them to babes; yes, Father, for so it was thy gracious will to do. 22 All things were delivered to me by my Father; and no one knows who the Son is except the Father, and who the Father is except the Son,[1] and he to whom the Son may will to reveal him [102. P; Mt 11:25–27 (47)].

Lk 10:25–28 And a lawyer stood up and put him to the test saying, Teacher, what shall I do to obtain eternal life? 26 And he said to him, What is written in the law? What do you read there? 27 And he answered, You shall love the Lord your God with your whole heart, and with your whole soul, and with your whole strength, and with your whole mind; and your neighbor as yourself. 28 And Jesus said to him, You have answered right. Do this and you will live [103. P; cf. Mk 12:28–34 (154) above].

[1] Mt 11:27 reads: "No one knows the Son except the Father, nor does any one know the Father except the Son."

Mt 6:9–13 In this way, therefore, pray: Our Father who art in heaven, Hallowed be thy name. 10 Thy kingdom come. Thy will be done, as in heaven so on earth. 11 Give us this day our daily bread. 12 And forgive us our debts as we also have forgiven our debtors. 13 And bring us not into temptation, but deliver us from the evil one [38. M or P].

Lk 11:2–4 When you pray, say, Father, Hallowed be thy name. Thy kingdom come. 3 Give us day by day our daily bread. 4 And forgive us our sins; for we also forgive everyone who is indebted to us. And bring us not into temptation [105. P].

Lk 12:6, 7 Are not five sparrows sold for a fifth of a drachma? Yet not one of them is forgotten by God. 7 But even the hairs of your head are all numbered. Fear no more, you are worth much more than many sparrows [111. P; Mt 10:29–31 (73)].

Lk 2:49 And he said to them, Why were you searching for me? Did you not know that I would surely be in my Father's house [15. LI]?

Lk 12:16–21 And he spoke a parable to them saying, The ground of a certain rich man produced a great harvest. 17 And he argued with himself saying, What shall I do because I have nowhere to store my produce? 18 And he said, This is what I will do; I will pull down my barns and will build bigger ones, and there I will bring together all my wheat and my property. 19 And I will say to my soul, Soul, you have much property laid up for many years; take your ease, eat, drink, have a good time. 20 And God said to him, Fool, this night you will have to give up your life, and these things that you have amassed, whose will they be? 21 This is the way it is with everyone that lays up treasure for himself and is not rich toward God [112. P].

Lk 12:22–32 And he said to his disciples, Therefore I say to you, Cease to be anxious for your life, what you shall eat, and for your body, what you shall wear. 23 For the life is more than the food, and the body than the clothing. 24 Consider the ravens: they neither sow nor reap; they have neither treasure-room nor storehouse, and God feeds them. How much more valuable you are than the birds! 25 And who of you by being anxious can make himself a cubit taller? 26 If then you can not do a very little thing, why are you anxious about the rest? 27 Consider how the lilies grow. They neither toil nor spin. But I tell you that not even Solomon in all his splendor was clothed like one of these. 28 But if God clothes in this way the grass that today is growing in the field and tomorrow is burned up for fuel, how much more certainly will he clothe you, you people of little faith! 29 Be no longer

concerned about what you shall eat and what you shall drink, and be not tossed about with cares, 30 for the nations of the world concern themselves with all these things; but your Father knows that you have need of them. 31 Make his kingdom the object of your endeavor and these things will be given to you besides.[1] 32 Fear not, little flock, for it is your Father's good pleasure to give you the kingdom [113. P; Mt 6:25–33 (39)].

Lk 15:1–7 And there gathered about him the tax collectors and the sinners to hear him. 2 And the Pharisees and the scribes murmured, saying, This man receives sinners and eats with them. 3 And he spoke this parable to them: 4 Who of you that has one hundred sheep and loses one of them does not leave the ninety-nine in the wilderness and go after the lost until he finds it? 5 And when he finds it he takes it on his shoulders rejoicing. 6 And coming home he calls together his friends and neighbors saying, Rejoice with me, because I have found my sheep that was lost. 7 I tell you that even so there is joy in heaven over one sinner that repents more than over ninety-nine righteous men who have no need to repent [125. P; Mt 18:12–14 (95)].

Lk 16:13 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. You can not serve God and mammon [128. P; Mt 6:24 (39)].

Lk 15:8–10[2] Or what woman who has ten silver coins and loses one of them does not light a lamp and sweep the house and search carefully until she finds it? 9 And when she finds it, she calls together her women friends and neighbors saying, Rejoice with me, because I have found the coin that I lost. 10 So, I tell you, there is joy in the presence of the angels of God over one sinner that repents [126. P].

Lk 15:11–32 And he said, A certain man had two sons. 12 And the younger of them said to his father, Father, give me the portion of the property that falls to me; and he divided his resources between them. 13 And soon after the younger son, gathering together everything that he had, went away into a distant country and there wasted his property in reckless living. 14 And when he had spent everything, there arose a severe famine in that country, and he began to be in want. 15 And he went and attached himself to one of the citizens of that country, who sent him into his field to feed swine. 16 And he would have been glad to make a full meal of the carob pods that the swine were eating, but nobody gave him any. 17 But when he came to himself he said, How many hired servants of my father's have more bread

[1] Mt 6:33 reads: "But make his kingdom and his righteousness the first object of your endeavor; and all these things will be given to you besides."

[2] For the context, see Lk. 15:1–7 immediately above.

than they need, and here I am perishing with hunger! 18 I will arise and go to my father and will say to him, Father, I sinned against heaven and before you, 19 I am no longer worthy to be called your son: give me the position of one of your hired servants. 20 And he arose and went to his father. And while he was still a long way off, his father saw him and pitied him and ran and fell upon his neck and kissed him. 21 And the son said to him, Father, I sinned against heaven and before you; I am no longer worthy to be called your son; [give me the position of one of your hired servants]. 22 And the father said to his servants, Bring out quickly the best robe and clothe him and bring a ring for his hand and shoes for his feet, 23 and bring the fatted calf and kill it, and let us eat and be merry, 24 because this son of mine was dead and has come to life, he was lost and has been found! And they began to be merry. 25 Now his elder son was in the field and when he came near the house, he heard music and dancing. 26 And calling one of the servants he asked him what these things meant. 27 And he said, Your brother has come, and your father has killed the fatted calf, because he has received him safe and sound. 28 But he was angry and would not go in. And his father coming out entreated him. 29 And he said to his father, I have been serving you now many years and have never neglected a commandment of yours, and yet you never gave me a kid that I might have a merry time with my friends, 30 but now that this son of yours who has consumed his living with harlots has come home, you have killed for him the fatted calf. 31 And he said to him, My child, you are always with me and all that is mine is yours. 32 But it is fitting that we should be merry and rejoice, because this brother of yours was dead and has come to life, he was lost and has been found [127. P].

Lk 16:14, 15 And the Pharisees, who were lovers of money, heard all these things and they scoffed at him. 15 And he said to them, You count yourselves righteous in the sight of men; but God knows your hearts: for that which stands high among men is an abomination in the sight of God [129. P].

Lk 18:1–8 And he spoke a parable to them to the effect that they ought always to pray, and not to faint, 2 saying, There was in a city a judge, who had no fear of God, and no regard for man: 3 and there was a widow in that city; and she came often to him, saying, Get me justice from my opponent. 4 And he would not for a while: but afterward he said within himself, Though I have no fear of God, or regard for man, 5 yet because this widow troubles me, I will see justice done to her, lest she wear me out by her continual coming. 6 And the Lord said, Hear the words of the unrighteous judge. 7 And will not God see to it that his elect have justice, who cry to him day and night, while

he yet delays to act for them? 8 I tell you that he will secure justice for them speedily. Nevertheless, when the Son of man comes, will he find faith on the earth [133. P]?

Lk 18:9–14 And to certain men who trusted in themselves, believing that they were righteous, and regarded other people as of no account, he spoke this parable: 10 Two men went up into the temple to pray, one a Pharisee, and the other a publican. 11 The Pharisee stood and prayed with himself in these words, O God, I thank thee that I am not like the rest of men, robbers, unjust, adulterers, or even as this publican. 12 I fast twice in the week, I tithe my whole income. 13 But the publican standing far off, did not even lift up his eyes to heaven; but kept smiting his breast and saying, O God, be reconciled to me, the sinner. 14 I tell you that this publican went down to his house more approved by God than the other; because he that exalts himself will be humbled, and he that humbles himself will be exalted [134. P].

Lk 19:12–26 He said therefore, A certain man, of noble rank, went into a far country to get himself appointed king, and to return. 13 And he called to him ten servants of his, and gave them a thousand shekels, and told them to trade with them till he should come back. 14 But his citizens hated him and sent an embassy after him, saying, We do not want this man to be king over us. 15 And when he returned having received his appointment as king, he commanded the servants to whom he had given the money to be called to him, in order to learn what business they had done. 16 And the first came saying, Your hundred shekels have made a thousand. 17 And he said to him, Excellent! Good servant, because in a very little you have been faithful, I give you authority over ten cities. 18 And the second came saying, Your hundred shekels have made five hundred. 19 And he said to this man also, And you shall be over five cities. 20 And the third man came, saying, Lord, here are your hundred shekels, which I was keeping wrapped up in a napkin. 21 For I was afraid of you, because you are a hard man; you take away what you did not deposit, and you reap what you did not sow. 22 And he said to him, By your own words I will judge you, wicked servant. You knew that I was a hard man, taking away what I did not deposit, and reaping what I did not sow? 23 Why then did you not deposit my money in a bank? In that case when I came back I should have received it with interest. 24 And he said to those that stood by, Take the hundred shekels from him and give them to him that has a thousand. 25 And they said, Sir, he has a thousand shekels. 26 I tell you that to every one that has shall be given, and from him that has nothing, even what he has shall be taken away [143. P; cf. Mt 25:14–29 (167. M)].

Lk 23:46 And Jesus cried with a loud voice and said, Father, into thy hands I commit my spirit [178. J].

Mt 5:3 Blessed are the poor in spirit; for theirs is the kingdom of heaven [35. M].

Mt 5:8 Blessed are the pure in heart; for they shall see God[35. M].

Mt 5:9 Blessed are the peacemakers; for they shall be called sons of God [35. M].

Mt 5:16 Even so let your light shine before men, that they may see your good works and glorify your Father who is in heaven [35. M].

Mt 5:20 Unless your righteousness is greater than that of the scribes and Pharisees, you will by no means enter the kingdom of heaven [36. M]. (See also Mt 5:44, 45, 48 above, p. 50.)

Mt 5:33–35 You have heard that it was said to the ancients, You shall not break your oaths, but shall perform them to the Lord. 34 But I tell you, Do not swear at all; neither by heaven, for it is the throne of God; 35 nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the Great King [37. M].

Mt 6:1 Beware of doing your righteous deeds before men to be seen by them; for if you do, you will have no reward with your Father who is in heaven [38. M].

Mt 6:3, 4 But when you give alms, do it so unostentatiously that your left hand will not know what your right hand is doing, 4 that your almsgiving may be in secret. And your Father, who sees what is done in secret, will reward you [38. M].

Mt 6:6 But when you pray, go into your closet, and having shut the door, pray to your Father who is in secret, and your Father, who sees what is done in secret, will reward you [38. M]. (See also Mt 6:9–13 above, p. 51.)

Mt 6:17, 18 But when you fast, anoint your head and wash your face, 18 that men may not know that you are fasting, but your Father who is in secret, and your Father who sees what is done in secret will reward you [38. M].

(See also the passages under 14, "The Kingdom of God," especially Mk 10:15; Mt 18:3, 23–35; 21:31, 43.)

C. THE VIEWS OF JEWISH WRITERS

1. NON-PALESTINIAN

Sibylline Oracles (Book III), Second Century B.C.

Frag. 1:1–18 O you mortal men of flesh who are naught, 2 why do you so quickly exalt yourselves, having no eye unto life's end? 3 Do you not tremble at nor fear God, who overlooks you, 4 the Most High who

knows, who looks on all, who witnesses all, 5 who nourishes all? the Creator who has planted his sweet Spirit in all, 6 and made him a guide to all mortals? 7 There is one God, sole Sovereign, excellent in power, unbegotten, 8 almighty, invisible, yet seeing all himself. 9 Yet he himself is beheld by no mortal flesh. 10 For what flesh can see visibly the heavenly and true 11 God, the Immortal whose abode is in the heaven? 12 Nay, not even face to face with the sun's rays 13 are men able to stand, being mortals, 14 mere veins and flesh wedded to bones. 15 Worship him who is alone Prince of the World, 16 who alone exists from age to age, 17 self-sprung, unbegotten, holding all in sway through all time, 18 giving to all men their testing time in the common light.

Frag. 1:32–35 There is one God who sends rain and winds and earthquakes, 33 lightnings, famines, pestilence and sad cares, 34 and snow and hail: why should I detail them one by one? 35 He is Lord of heaven, Sovereign of earth, the one Existence. [These Fragments are probably pre-Christian, but are of uncertain date.]

3:11–16 There is one sovereign God, ineffable, whose dwelling is in heaven, 12 self-sprung, unseen, yet seeing all himself alone. 13 No mason's hand made him, nor does some model poured from gold 14 or ivory by the varied skill of man represent him. 15 But he, himself Eternal, has revealed himself 16 as One who is and was before, yes and shall be hereafter.

3:286, 287 And then the God of heaven shall send a king, 287 and shall judge each man with blood and flame of fire.

4:41, 42 When the assizes of the world and of mortals shall come, which God himself 42 shall hold when he judges ungodly and godly alike . . . . [80 A.D.].

4:183, 184 And then the judgment shall come wherein God himself shall give sentence, 184 judging the world again [80 A.D.].

Letter of Aristeas, after 130 B.C.

15, 16 They worship the same God—the Lord and Creator of the Universe, as all other men, as we ourselves, O king, though we call him by different names, such as Zeus or Dis. 16 This name was very appropriately bestowed upon him by our first ancestors, in order to signify that he through whom all things are endowed with life and come into being, is necessarily the Ruler and Lord of the Universe.

18 When men from pure motives plan some action in the interests of righteousness and the performance of noble deeds, Almighty God brings their efforts and purposes to a successful issue.

132 For he proved first of all that there is only one God and that his power is manifested throughout the universe, since every place is filled with his sovereignty and none of the things which are wrought

in secret by men upon the earth escapes his knowledge. For all that a man does and all that is to come to pass in the future are manifest to him.

190 God bestows his benefits on the human race providing for them health and food and all other things in due season.

192 God does not smite them according to their sins or the greatness of his strength, but acts with forbearance toward them.

194 Even God instils fear into the minds of men by granting reprieves and making merely a display of his greatness and power.

195 To know that God is Lord of the Universe, and that in our finest achievements it is not we who attain success but God who by his power brings all things to fulfillment and leads us to the goal.

196 It is God who bestows all these gifts and men never by themselves win the supremacy.

205 It is God who is the author of all good things, and him man must needs obey.

210 To perceive that God constantly works in the universe and knows all things, and no man who acts unjustly and works wickedness can escape his notice.

251 It is only by calling upon the help of God that men can steer a true course of life at all times.

II Maccabees, First Half of First Century B.C.

1:24–29 (Prayer of Jonathan) O Lord, Lord God, the Creator of all things, who art terrible and strong and righteous and merciful, who alone art king and gracious, 25 who alone suppliest every need, who alone art righteous and almighty and eternal, thou that savest Israel out of all evil, who madest the fathers thine elect, and didst sanctify them: 26 accept this sacrifice for all thy people Israel, guard thine own portion and consecrate it. 27 Gather together our dispersion, set at liberty them that are in bondage among the heathen, look upon them that are despised and abhorred, and let the heathen know that thou art our God. 28 Torment them that oppress us and in arrogancy shamefully treat us. 29 Plant thy people in thy holy place, even as Moses said.

3:24 (Apparition to Heliodorus) When he and his guards had got as far as the front of the treasury, the Sovereign of spirits and of all authority prepared a great apparition, so that all who had presumed to enter were striken with dismay at the power of God and fainted with sheer terror.

6:14–16 In the case of other nations, the Sovereign Lord in his forbearance refrains from punishing them till they have filled up their sins to the full, but in our case he has determined otherwise, 15 that

his vengeance may not fall on us in after days when our sins have reached their height. 16 Wherefore he never withdraws his mercy from us; and though he chastens his own people with calamity, he does not forsake them.

6:30 (Words of Eleazar) The Lord, who has holy knowledge, understands that although I might have been freed from death, I endure cruel pains in my body from scourging and suffer this gladly in my soul, because I fear him.

7:32, 33 We are suffering for our own sins, 33 and though our living Lord is angry for a little, in order to rebuke and chasten us, he will again be reconciled to his own servants.

9:12 (Words of repentant Antiochus) Right is it that mortal man should be subject to God, and not deem himself God's equal.

III Maccabees, Second Century B.C.

2:1–11, 19, 20 Then the high-priest Simon, bowing his knees before the holy place, and spreading out his hands in calm reverence, prayed after this manner: 2 Lord, Lord, king of the heavens, and sovereign of all creation, holy among the holy ones, only ruler, almighty, give ear to us who are grievously troubled by one wicked and profane, made wanton in insolence and might. 3 For thou who has created all things, and governest the whole world, art a righteous ruler, and judgest those who do aught in violence and arrogance. . . . . 10 Loving the house of Israel, thou didst promise that if there should be a falling away, and distress should overtake us, and we should come to this place and make our supplication, thou wouldst hear our prayer. 11 And indeed thou art faithful and true. . . . . 19 Blot out our sins and scatter abroad our offences and manifest thy mercy at this hour. 20 Let thy compassion speedily overtake us, and put praises in the mouth of the fallen and broken in heart, granting us peace.

4:21 This was the working of the invincible providence of him who was aiding the Jews from heaven.

5:6–8 But the Jews . . . . with crying that would not be silenced, 7 all called with tears on the almighty Lord and ruler of all power, their merciful God and father, 8 beseeching him to frustrate the wicked design against them and to deliver them by a glorious manifestation from the fate yawning ready before them.

6:1–3, 9–15 But a certain Eleazar, a man of note among the priests of the country . . . . prayed thus: 2 King of great power, most high, almighty God, who governest all creation with loving kindness, look upon the seed of Abraham, 3 the children of Jacob thy sanctified one, the people of thy sanctified inheritance, who are unjustly perishing, strangers in a strange land. . . . . 9 Now thou hater of insolence,

rich in mercy, protector of all, quickly manifest thyself to the saints of Israel's line, in their insolent oppression by the abominable and lawless heathen. 10 And if our life has been ensnared in impious deeds during our sojourning, save us from the hand of the enemy, and destroy us, O Lord, by whatever fate thou choosest. 11 Let not the men whose thoughts are vanity bless their vain gods for the destruction of thy beloved, saying, Neither has their God delivered them. 12 Thou who hast all might and all power, the Eternal, look now upon us; pity us who by mad insolence of lawless men are being sent to death as traitors; 13 and let the heathen to-day fear thy invincible might, thou glorious one who hast mighty works for the salvation of the race of Israel. 14 The whole multitude of babes with their parents beseech thee with tears. 15 Let it be shown to all the heathen that thou art with us, O Lord, and hast not turned thy face away from us; but as thou hast said, Not even when they were in the land of their enemies have I forgotten them, even so bring it to pass, O Lord.

Additions to Esther, 80 B.C.–90 A.D.

C 2–5 (Prayer of Mordecai) Lord, Lord, King that rulest over all, for in thy power is the whole world, and there is none that gainsayeth thee when thou willest to save Israel: 3 for thou didst make heaven and earth, and every wondrous thing beneath the heaven; 4 and thou art Lord of all, and there is not one that shall resist thee, the Lord. 5 Thou knowest all things.

C 8 And now, Lord, God and King, the God of Abraham, spare thy people; for the eyes of our enemies are against us to consume us, and they seek to destroy the heritage that is thine from the beginning.

C 14, 15 (Prayer of Esther) My Lord, our King, thou art God alone; help me who stand alone, and have no helper save thee: 15 for my danger is in my hand.

C 17, 18 And now we have sinned before thee, and thou hast delivered us into the hands of our enemies, because we have given glory to their gods. 18 Righteous art thou, O Lord.

C 30 O God, whose strength is over all, hear the voice of the hopeless, and save us from the hand of them that deal wickedly, and save me out of my fear.

F 7 Therefore the Lord made two lots, one for the people of God and the other for all other nations.

IV Maccabees, 63 B.C.–38 A.D.

5:23–26 (Words of Eleazar) The law teaches us self-control, so that we are masters of all our pleasures and desires, and are thoroughly trained in manliness, so as to endure all pain with readiness; 24 and it

teaches justice, so that with all our various dispositions, we act fairly, and it teaches righteousness, so that with true reverence we worship only the God who is. 25 Therefore we eat no unclean meat; for believing our law to be given by God, we know also that the Creator of the world, as a Lawgiver, feels for us according to our nature. 26 He has commanded us to eat the things that will be convenient for our souls, and he has forbidden us to eat meats that would be the contrary.

13:13–15 (Words of the Seven Brothers) With a whole heart will we consecrate ourselves unto God who gave us our souls, and let us lend our bodies to the keeping of the law. 14 Let us not fear him who thinks he kills, 15 for a great struggle and peril of soul awaits in eternal torment those who transgress the ordinance of God.

16:18, 19 (Words of the Mother of the Seven Brothers) Remember that for the sake of God you have come into the world and have enjoyed life, 19 and that therefore you owe it to God to endure all pain for his sake.

16:24, 25 With these words the mother of the seven encouraged every single one of her sons to die rather than transgress the ordinance of God; 25 they themselves also knowing well that men dying for God live to God, as live Abraham, and Isaac, and Jacob, and all the patriarchs.

Wisdom of Solomon, 50–1 B.C.

1:6–8 For wisdom is a spirit that loves man,
And she will not hold a blasphemer guiltless for his lips;
Because God is a witness of his reins
And is a true overseer of his heart,
And a hearer of his tongue;
7 Because the spirit of the Lord fills the world,
And that which holds all things together has knowledge of every voice.
8 Therefore no man that utters unrighteous things shall be unseen;
Neither shall Justice, when it punishes, pass him by.

1:13, 14 Because God did not make death;
Neither does he delight when the living perish:
14 For he created all things that they might have being:
And the products of the world are healthsome,
And there is no poison of destruction in them.

2:23 Because God created man for incorruption
And made him an image of his own proper being.

7:7 For this cause I prayed, and understanding was given me.
I called upon God and there came to me a spirit of wisdom.

7:25–28 For she (Wisdom) is a breath of the power of God,
And a clear effluence of the glory of the Almighty;
Therefore can nothing defiled find entrance into her.
26 For she is an effulgence from everlasting light
And an unspotted mirror of the working of God,
And an image of his goodness.
27 And she, though but one, has power to do all things;
And remaining in herself, renews all things:
And from generation to generation passing into holy souls
She makes them friends of God and prophets.
28 For God loves nothing except him that dwells with wisdom.

8:3, 4 She glorifies her noble birth in that it is given her to live with God,
And the Sovereign Lord of all loved her,
4 For she is initiated into the knowledge of God,
And she chooses out for him his works.

9:1–4 O God of the fathers, and Lord who keepest thy mercy,
Who madest all things by thy word (λόγος)
2 And by thy wisdom formedst man,
That he should have dominion over the creatures that were made by thee,
3 And rule the world in holiness and righteousness,
And execute judgment in uprightness of soul;
4 Give me wisdom, her that sitteth with thee on thy throne.

9:9, 10 And with thee is wisdom, which knoweth thy works
And was present when thou wast making the world,
And did understand what is pleasing in thine eyes,
And what is right according to thy commandments.
10 Send her forth out of the holy heavens
And from the throne of thy glory bid her come,
That being present with me she may toil with me,
And that I may learn what is well-pleasing before thee.

9:13 For what man shall know the counsel of God?
Or who shall conceive what the Lord wills?

11:23 But thou hast mercy on all men, because thou hast power to do all things,
And thou overlookest the sins of men to the end they may repent.

11:24 For thou lovest all things that are,
And abhorrest none of the things which thou didst make;
For never wouldst thou have formed anything if thou didst hate it.

11:26 But thou sparest all things, because they are thine,
O Sovereign Lord, thou lover of souls;

12:1 For thine incorruptible spirit is in all things.

16:26 That thy sons whom thou lovedst, O Lord, might learn
That thy word preserveth them that love thee.
(See also 18:14–16.)

II Enoch, 1–50 A.D.

Introd. There was a wise man, a great artificer, and the Lord conceived love for him and received him, that he should behold the uppermost dwellings and be an eyewitness of the wise and great and inconceivable and immutable realm of God Almighty, of the very wonderful and glorious and bright and many-eyed station of the Lord's servants, and of the inaccessible throne of the Lord, and of the degrees and manifestations of the incorporeal hosts, and of the ineffable ministration of the multitude of the elements, and of the various apparition and inexpressible singing of the host of cherubim, and of the boundless light.

20:3 They showed me the Lord from afar, sitting on his very high throne.

21:1, 2 And the cherubim and seraphim standing about the throne, the six-winged and many-eyed ones do not depart, standing before the Lord's face, doing his will, and cover his whole throne, singing with gentle voice before the Lord's face: "Holy, holy, holy, Lord Ruler of Sabaoth, heavens and earth are full of thy glory." 2 . . . . I remained alone at the end of the seventh heaven and became afraid, and fell on my face and said to myself: "Woe is me, what has befallen me?"

22:4, 5 And I fell prone and bowed down to the Lord, and the Lord with his lips said to me: 5 "Have courage, Enoch, do not fear, arise and stand before my face into eternity."

33:3, 4 And now Enoch, all that I have told you,[1] all that you have understood, all that you have seen of heavenly things, all that you have seen on earth, and all that I have written in books by my great wisdom, all these things I have devised and created from the uppermost foundation to the lower and to the end, 4 and there is no

[1] In chaps. 24–30 God tells Enoch the story of creation.

counsellor nor inheritor to my creations. I am self-eternal, not made with hands, and without change. My thought is my counsellor, my wisdom and my word are made, and my eyes observe all things how they stand here and tremble with terror. If I turn away my face, then all things will be destroyed.

33:7 For I created all forces, and there is none that resists me or that does not subject himself to me. For all subject themselves to my monarchy, and labor for my sole rule.

39:3, 4 I am one who has seen the Lord's face; like iron made to glow from fire it sends forth sparks and burns. 4 You look now upon my eyes, the eyes of a man big with meaning for you, but I have seen the Lord's eyes, shining like the sun's rays and filling the eyes of man with awe.

39:8 And now, my children, hear the discourses of the father of the earth, how fearful and awful it is to come before the face of the ruler of the earth, how much more terrible and awful it is to come before the face of the ruler of heaven, the controller of quick and dead, and of the heavenly troops. Who can endure that endless pain?

53:3 The Lord sees all the imaginings of man how they are vain, where they lie in the treasure-houses of the heart.

66:3–5 For the Lord sees all things; when man takes thought in his heart, then he counsels the intellects, and every thought is always before the Lord, who made firm the earth and put all creatures on it. 4 If you look to heaven, the Lord is there; if you take thought of the sea's deep and all the under-earth, the Lord is there. 5 For the Lord created all things.

Philo, 15–45 A.D.

Abel and Cain 30 (1:231)[1] You will take away therefore, O my mind, whatever is created or mortal, or changeable or unconsecrated, from your conceptions regarding the uncreate God, immortal, unchangeable, and holy, the only God, blessed forever.

Alleg. of Laws 2:1 (1:81) There is nothing equal to God, and nothing superior to him, and nothing is combined with him which is worse than himself. . . . . God exists according to oneness and unity.

Alleg. of Laws 2:21 (1:102) The most universal of all things is God. But other things have an existence only in word, but indeed they are at times equivalent to that which has no existence.

Alleg. of Laws 3:31 (1:133) But a shadow of God is his word (Logos) which he used as an instrument when he was making the world, and his shadow and, as it were, model is the archetype of other things.

[1] The numbers before the parentheses correspond to the notation in Richter's edition of the Greek text and may also be found in the Cohn and Wendland edition, and in Yonge's translation. The numbers in parentheses refer to the volume and page of the Yonge translation.

For as God himself is the model of that image which he has now called a shadow, so also is that image the model of other things.

Unchangeableness 6 (1:348) To God as dwelling in pure light, all things are visible; for he, penetrating into the very recesses of the soul, is able to see with most perfect certainty what is invisible to others, and being possessed of presence and providence, his peculiar attributes, he allows nothing to abuse its liberty, and to stray out of the reach of his comprehension, since with him there is no uncertainty even in the future, for there is nothing uncertain nor even future to God.

Unchangeableness 12 (1:354) But God, inasmuch as he is uncreated, and the being who has brought all other things to creation, stood in need of none of those things which are usually added to creatures. . . . . In addition to the fact of his wanting nothing he actually has everything; and when he gives he employs reason (Logos) as the minister of his gifts, by whose agency also he created the world.

Cherub. 25 (1:196) He is free from all pain, and free from all fear: he has no participation in any evils, he yields to no one, he suffers no sorrow, he knows no fatigue, he is full of unalloyed happiness; his nature is entirely perfect, or rather God is himself the perfection, and completion and boundary of happiness, partaking of nothing else by which he can be rendered better, but giving to every individual thing a portion of what is suited to it, from the fountain of good, namely, from himself; for the beautiful things in the world would never have been such as they are if they had not been made after an archetypal pattern, which was really beautiful, the uncreate, and blessed, and imperishable model of all things.

Creation 6 (1:6) It is manifest also, that the archetypal seal, which we call the world, which is perceptible only to the intellect, must itself be the archetypal model, the idea of ideas, the Reason (Logos) of God.

Creation 48 (1:41) It follows of necessity that an imitation of a perfectly beautiful model must itself be perfectly beautiful, for the word (Logos) of God surpasses even that beauty which exists in nature which is perceptible only by the external senses.

Dreams 2:6 (2:352) For God gives to the soul a seal, a very beautiful gift, to show that he has invested with shape the essence of all things which was previously devoid of shape, and has stamped with a particular character that which previously had no character, and has endowed with form that which had previously no distinctive form, and having perfected the entire world, he has impressed upon it an image and appearance, namely, his own word (Logos).

Posterity of Cain 25 (1:305) It is not our creation that has established these boundaries, but reasons (Logoi) which are older than we, or than anything upon the earth; and which, moreover, are divine.

Prayer of Manasses, Date Uncertain, Perhaps Second Century A.D.

6, 7 Infinite and unsearchable is thy merciful promise; 7 for thou art the Lord Most High, of great compassion, long-suffering and abundant in mercy, and repentest thee for the evils of men. Thou, O Lord, according to thy great goodness hast promised repentance and forgiveness to them that have sinned against thee; and in the multitude of thy mercies hast appointed repentance unto sinners, that they may be saved.

13, 14 For thou, O Lord, art the God of them that repent; 14 and in me thou wilt show forth all thy goodness: for thou wilt save me, unworthy that I am, according to thy great mercy.

Books of Adam and Eve, ca. 200 A.D.

Life 25:3 I saw the Lord sitting and his face was flaming fire that could not be endured. And many thousands of angels were on the right and the left of that chariot.

Life 28:1, 2 Thou art the eternal and supreme God, and all creatures give thee honor and praise. 2 Thou art the true light, gleaming above all lights, the Living Life, infinite mighty Power. To Thee the spiritual powers give honour and praise. Thou workest on the race of men the abundance of thy mercy.

Apoc. Mos. 27:4, 5 (God, rebuking the angels for being more lenient with Adam than he is) Why do ye not cast him out? Is it I who have done wrong? Or is my judgment badly judged? 5 Then the angels fell down on the ground and worshipped the Lord, saying, Thou art just, O Lord, and thou judgest righteous judgment.

Apoc. Mos. 36:3 (The sun and moon appear black in the presence of God) The light has not left them; but they can not shine before the Light of the Universe, the Father of Light; and on this account their light has been hidden from them.

II. PALESTINIAN

Tobit, Date Uncertain, 350–170 B.C.

8:5 Blessed art thou, God of our fathers, and blessed is thy name forever and ever; let the heavens bless thee, and all thy creation to all the ages.

12:15 I am Raphael, one of the seven angels, who stand and enter before the glory of the Lord.[1]

[1] This is the reading of Aleph. B reads: "I am Raphael, one of the seven holy angels, who present the prayer of the holy ones, and enter before the glory of the Holy One."

13:4–6 Extol ye him before all the living,
Because he is our Lord, and he our God, and he our Father,
Yea he is God to all the ages:
5 He will chastise you for your iniquities,
And he will show mercy unto you all.
6 When you turn unto him out of all the nations
Whithersoever ye shall be scattered.

13:18 Blessed is the God of Israel
And the blessed shall bless the name
That is holy forever and ever.

Sirach, 190–170 B.C.

18:1 He that liveth forever created all things together.

18:13 The mercy of man is (exercised upon) his own kin,
But the mercy of God is (extended) to all flesh,
Reproving, and chastening, and teaching,
And bringing them back as a shepherd his flock.

23:1 O Lord, Father, and God of my life,
Abandon me not to their counsel.

23:9 Accustom not your mouth to an oath
Nor make a habit of the naming of the Holy One.

42:18, 19 For Jahweh possesses all knowledge
And sees what comes to eternity.
19 He declares what is past and what is future
And reveals the profoundest secrets.

42:21 From everlasting he is the same:
Nothing has been added and nothing taken away.

43:27 The conclusion of the matter is: He is all.

I Enoch (Part I), before 170 B.C.

1:3 The Holy Great One will come forth from his dwelling and the eternal God will tread upon the earth.

9:4, 5 Lord of lords, God of gods, King of kings, and God of the ages, the throne of thy glory standeth unto all the generations of the ages, and thy name holy and glorious and blessed unto all the ages! 5 Thou has made all things, and power over all things hast thou: and all things are naked and open in thy sight, and thou seest all things, and nothing can hide itself from thee.

I Maccabees, 136 B.C.

2:61 Thus consider from generation to generation; all who hope in him shall want for nothing.

3:18, 19 There is no difference in the sight of Heaven to save by many or by few; 19 for victory in battle does not stand in the multitude of a host, but strength is from Heaven.

Jubilees, 135–105 B.C.

1:24, 25 (Words of God to Moses concerning the children of Israel) And their souls will cleave to me and to all my commandments, and they will fulfil my commandments, and I will be their Father, and they shall be my children. 25 And they all shall be called children of the living God, and every angel and every spirit shall know, yea, they shall know that these are my children, and that I am their Father in uprightness and righteousness, and that I love them.

10:3 (Words of Noah) God of the spirits of all flesh, who hast shown
mercy unto me,
And hast saved me and my sons from the waters of the flood.

12:4 Worship the God of heaven,
Who causes the rain and the dew to descend on the earth.
And does everything upon the earth,
And has created everything by his word,
And all life is from before his face.

12:18, 19 (Words of Abraham) If he desires, he causes it to rain,
morning and evening;
And if he desires, he withholds it,
And all things are in his hand.
19 . . . . My God, God most High, thou alone art my God,
And thee and thy dominion have I chosen
And thou hast created all things,
And all things are the work of thy hands.

15:31, 32 For there are many nations and many peoples, and all are his, and over all he has placed spirits in authority to lead them astray from him. 32 But over Israel he did not appoint any angel or spirit, for he alone is their ruler, and he will preserve them and require them at the hand of his angels and his spirits, and at the hand of all his powers in order that he may preserve them and bless them, and that they may be his and he may be theirs from henceforth forever.

Testaments of the Twelve Patriarchs, 109–105 B.C.

Sim. 2:6 Valor also has been given from the Most High to men in soul and body.

Sim. 6:5, 6 Then the Mighty One of Israel shall glorify Shem,
For the Lord God shall appear on earth,
And himself save men.
6 Then shall all the spirits of deceit be given to be trodden under foot,
And men shall rule over wicked spirits.

Levi 3:4–10 And in the highest of all dwells the Great Glory, far above all holiness. 5 In the heaven next to it are the archangels who minister and make propitiation to the Lord for all the sins of ignorance of the righteous; 6 offering to the Lord a sweet-smelling savour, a reasonable and a bloodless offering. 7 And in the heaven below this are the angels who bear answers to the angels of the presence of the Lord. 8 And in the heaven next to this are thrones and dominions, in which always they offer praise to God. 9 When, therefore, the Lord looks upon us, all of us are shaken; yea, the heavens and the earth, and the abysses are shaken at the presence of his majesty. 10 But the sons of men, having no perception of these things, sin and provoke the Most High.

Levi 13:1–3 And now my children I command you
Fear the Lord your God with your whole heart,
And walk in simplicity according to all his law.
2 And do you also teach your children letters,
That they may have understanding all their life,
Reading unceasingly the law of God.
3 For every one that knows the language of the Lord shall be honoured.

Levi 14:3, 4 For as the heaven is purer in the Lord's sight than the earth, so also be you, the lights of Israel, (purer) than all the Gentiles. 4 But if you be darkened through transgressions, what therefore will all the Gentiles do, living in blindness? Yes, you shall bring a curse upon our race, because the light of the law was given to lighten every man. This ye desire to destroy by teaching commandments contrary to the ordinances of God.

Levi 17:2 And in the first jubilee, the first who is anointed to the priesthood shall be great, and shall speak to God as to a Father.

Levi 18:6 The heavens shall be opened. And from the temple of glory shall come upon him sanctification with the Father's voice, as from Abraham to Isaac.

Levi 19:2 And his sons answered him, saying, Before the Lord we will walk according to his law.

Jud. 24:2 And the heavens shall be opened unto him,
To pour out the spirit, the blessing of the Holy Father.

Iss. 7:7 So do you also these things, my children,
And every spirit of Beliar shall flee from you,
And no deed of wicked men shall rule over you;
And every wild beast shall you subdue
Since you have with you the God of heaven and earth.

Zeb. 9:8 And after these things shall there arise unto you the Lord himself, the light of righteousness, ...
And he shall bring back all the Gentiles into zeal for him.

Dan 5:2 You shall be in peace, having the God of peace,
So shall no war prevail over you.

Jos. 1:6 I was alone, and God comforted me:
I was sick, and the Lord visited me:
I was in prison, and my God showed favor unto me.

Jos. 9:2, 3 God loves him who in a den of wickedness combines fasting with chastity, rather than the man who in King's chambers combines luxury with license. 3 And if a man lives in chastity, and desires also glory, and the Most High knows that it is expedient for him, he bestows this also upon me.

Jos. 10:2 If you follow after chastity and purity, with patience and prayer, with fasting in humility of heart, the Lord will dwell among you, because he loves chastity.

Benj. 4:5 As for him who has the fear of God, he protects him as with a shield; him who loves God he helps; him who rejects the Most High he admonishes and turns back; him who has the grace of a good spirit he loves as his own soul.

I Enoch (Part V), 104–95 B.C.

93:11 Who is there of all the children of men that is able to hear the voice of the Holy One without being troubled? And who can think his thoughts? And who is there that can behold all the works of heaven?

97:2 Be it known unto you, you sinners, that the Most High is mindful of your destruction and the angels of heaven rejoice over your destruction.

99:10 Observe the paths of the Most High, and walk in the path of his righteousness, and do not become godless with the godless.

100:4 The Most High will arise on that day of judgment to execute great judgment amongst sinners.

103:1 I swear to you, the righteous, by the glory of the Great and Honored and Mighty One in dominion, and by his greatness I swear to you.

I Enoch (Part II, Similitudes), 94–64 B.C.

39:12 Holy, holy, holy is the Lord of Spirits: he fills the earth with spirits.

46:1 And there I saw One who had a head of days and his head was white like wool.

60:2 And the Head of Days sat on the throne of his glory, and the angels and the righteous stood around him.

71:10 And with them the Head of Days, his head white and pure as wool and his raiment indescribable.

Psalms of Solomon, ca. 60 B.C.

2:19 God is a righteous judge
And he is no respecter of persons.

5:11, 12 Birds and fish dost thou nourish,
In that thou givest rain to the steppes, that green grass may spring up,
So to prepare fodder in the steppe for every living thing;
12 And if they hunger, unto thee do they lift up their face.

6:1–3 Happy is the man whose heart is fixed to call upon the name of the Lord;
2 When he remembers the name of the Lord, he will be saved.
3 His ways are made even by the Lord,
And the works of his hands are preserved by the Lord his God.

6:8, 9 The Lord hears the prayer of every one who fears God,
And every request of the soul that hopes for him the Lord accomplishes.
9 Blessed is the Lord, who shows mercy to those who love him in sincerity.

7:5–8 While thy name dwelleth in our midst, we shall find mercy;
6 And nations shall not prevail against us.
For thou art our shield
7 And when we call upon thee, thou hearkenest to us;
8 For thou wilt pity the seed of Israel forever
And thou wilt not reject them.

8:7, 8 I thought upon the judgments of God since the creation of heaven and earth;
I held God righteous in his judgments which have been from of old.
8 God laid bare their sins in the full light of day;
All the earth came to know the righteous judgments of God.

16:4, 5 My saviour and helper at all times saved me.
5 I will give thanks unto thee, O God, for thou hast helped me to my salvation.

18:11–14 Great is our God and glorious, dwelling in the highest.
12 It is he who has established in their courses the lights of heaven for determining seasons from year to year,
And they have not turned aside from the way which he appointed them.
13 In the fear of God they pursue their path every day,
From the day God created them and forevermore,
14 And they have not erred since the day he created them.
Since the generations of old they have not withdrawn from their path,
Unless God commanded them so to do by the command of his servants.

The Prayer of Azariah and the Song of the Three Children
Date Uncertain, Probably First Century B.C.

Three 1–22 The Prayer of Azariah.[1]

Three 29–68 The Song of the Three Children.[1]

[1] These passages are too long to be quoted, yet they should be read in their entirety. Though imitative of the Old Testament, they will illustrate certain features of the Jewish thought concerning God about the beginning of the Christian era. They emphasize the unique deity of one God, who is God of all things, animate and inanimate, and yet the special champion of Israel.

Fragments of a Zadokite Work, 18 B.C.–70 A.D.

1:17 And so the wrath of God was kindled against their congregation,
So that he laid waste all their multitude,
And their deeds were uncleanness before him.

2:2–4 God loves wisdom,
And counsel he has set before him;
Prudence and knowledge minister to him.
3 Long-suffering is with him
And plenteousness of forgiveness
To pardon those who repent of transgression.
4 And power and might and great fury with flames of fire
For them who turned aside out of the way,
And abhorred the statute.

Assumption of Moses, 7–29 A.D.

1:12 He has created the world on behalf of his people.

4:2 Lord of all, King on the lofty throne, who rulest the world, and didst will that this people should be thine elect people, then indeed thou didst will that thou shouldst be called their God, according to the covenant which thou didst make with their fathers.

II Baruch, 50–100 A.D.

21:4 O thou that hast made the earth, hear me, that hast fixed the firmament by the word, and hast made firm the height of the heaven by the spirit, that hast called from the beginning of the world that which did not exist, and they obey thee. . . . .

48:2, 3 O my Lord, thou summonest the advent of the times,
And they stand before thee;
Thou causest the power of the ages to pass away,
And they do not resist thee;
Thou arrangest the method of the seasons
And they obey thee.
3 Thou alone knowest the duration of the generations
And thou revealest not thy mysteries to many. . . . .

IV Esdras, 100–135 A.D.

4:11 How then should thy vessel be able to comprehend the way of the Most High? For the way of the Most High has been formed

without measure; how, then, should it be possible for a mortal in a corruptible world to understand the ways of the Incorruptible?

5:27 Out of all the peoples who have become so numerous thou hast gotten thee one people: and the law which thou didst approve out of all thou hast bestowed upon the people whom thou didst desire.

6:1, 6 And he said unto me: In the beginning of the terrestrial world, before ever the heavenward portals were standing, or ever the wind-blasts blew; . . . . 6 Even then I had these things in mind; and through me alone and no other were they created; as also the end shall come through me alone and none other.

6:55, 56 O Lord, because thou hast said that for our sakes thou hast created the world. 56 But as for the other nations that are descended from Adam, thou hast said that they are nothing, and that they are like spittle. . . . . (Cf. 7:11.)

Pirke Aboth, ca. 200 A.D.

2:2 Let all who labor with the congregation labor with them for the Name of Heaven.

2:16 Let all thy actions be to the Name of Heaven.

2:17 When you pray do not make your prayer a fixed form, but mercies and entreaties before God. As it is said: For he is gracious and merciful, long-suffering and full of compassion, and repents of evil.

3:3 When two sit and there are between them words of Torah, the Shekinah rests between them.

4:5 Every one who profanes the Name of Heaven in secret, they exact punishment from him openly; the ignorant and the willful are alike sinners in regard to the profaning of the Name.

4:10 Judge not alone; for there is none save One that judges alone.

4:12 If you have laboured at the Torah, there will be for him much reward to give you.

4:14 Every assembly which is for the sake of Heaven will in the end be established; and one that is not for the sake of Heaven will in the end not be established.

5:23 Be bold as a leopard, and light as an eagle, and swift as a gazelle, and strong as a lion to do the will of your Father who is in heaven.

6:11 Five possessions has the Holy One, blessed be he, acquired in his world, and they are these: Torah is one possession; heaven and earth are one possession; Abraham is one possession; Israel is one possession; the house of the sanctuary is one possession.

6:12 All that the Holy One, blessed be he, created in his world, he created it only for his glory.

D. THE TEACHING OF JESUS

(See Introduction, pp. 12–15.)

E. MODERN LITERATURE

NOTE.—Passages marked with an asterisk (*) deal with the views held in New Testament times.

Toy, chap. ii*; Oesterly and Box, chap. viii*; Bousset, *Religion*, pp. 221 ff., 347–67, 410–96, 513*; Herford, *Christianity*, pp. 258–67*; Wendt, I, 184–209; Montefiore, *Religious Teaching*, chap. iv; Moffatt, chap. iii; Stevens, *Teaching*, chap. vi; Glover, chap. v; Burton, *Galatians*, pp. 384 ff., especially 390.

3. THE HOLY SPIRIT

A. THE JOHANNINE TEACHING

Jn 1:32–34 And John testified, saying, I have seen the Spirit descending as a dove out of heaven; and it rested upon him. 33 And I did not know him; and he that sent me to baptize in water said to me, Upon whomever you shall see the Spirit descending, and resting on him, he it is that baptizes in the Holy Spirit. 34 And I have seen and have testified that this is the Son of God.

Jn 3:5–8 Jesus answered, In very truth, I tell you, Unless one is born of water and the Spirit, he can not enter the kingdom of God. 6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. 7 Be not surprised that I said to you, You must be born anew. 8 The wind blows where it will, and you hear the sound of it, but you do not know where it comes from or where it is going. So it is in the case of every one that is born of the Spirit.

Jn 6:63 It is the spirit that gives life; the flesh is of no profit: the words that I have spoken unto you are spirit, and they are life.

Jn 7:37–39 Now on the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come to me and drink. 38 He that believes in me, as the scripture has said, out from him shall flow rivers of living water. 39 But this he said in reference to the Spirit, which they that believe in him were to receive: for the Spirit had not yet come; because Jesus was not yet glorified.

Jn 14:15–18 If you love me, you will keep my commandments. 16 And I will pray the Father, and he will give you another Helper, to be with you for ever. 17 I mean the Spirit of truth, whom[1] the world cannot receive; for it does not see him,[2] nor know him; you know him;[2] for he[2] will remain with you, and will be in you. 18 I will not leave you desolate: I will come to you.

[1] Gr. "which." [2] Gr. "it."

Jn 14:26 But the Helper, the Holy Spirit, whom[1] the Father will send in my name, he will teach you all things, and will recall to your mind all that I said to you.

Jn 15:26 But when the Helper has come, whom I will send unto you from the Father, the Spirit of truth, who[1] comes from the Father, he will bear testimony about me.

Jn 16:7–15 It is for your advantage that I should go away; for if I do not go away, the Helper will not come to you; but if I go, I will send him to you. 8 And when he has come, he will convict the world in reference to sin, and righteousness, and judgment: 9 in reference to sin, because they do not believe in me; 10 in reference to righteousness because I go to the Father, and you will see me no more; 11 in reference to judgment, because the prince of this world has been judged. 12 I have still many things to say to you, but you can not bear them now. 13 But when he, the Spirit of truth, comes, he will guide you into all the truth; for he will not speak from himself; but whatever he hears, these things he will speak, and will announce to you the things that are to come. 14 He will glorify me; for he will take of what belongs to me, and announce it to you. 15 All things that the Father has are mine: therefore I said that he will take of mine, and announce it to you.

B. The Synoptic Teaching

Mt 3:11 I indeed baptize you in water to bring about repentance; but . . . . he will baptize you in Holy Spirit and fire.	Mk 1:8 I baptized you with water; but he will baptize you with Holy Spirit [17].	Lk 3:16 I indeed baptize you with water; but . . . . he will baptize you in Holy Spirit and fire.
Mt 3:16 And . . . . the heavens were opened to him, and he saw the Spirit of God descending as a dove and coming upon him.	Mk 1:10 And immediately as he was coming up out of the water, he saw the heavens rent asunder, and the Spirit as a dove descending upon him [18].	Lk 3:21, 22 . . . . The heaven was opened, 22 and the Holy Spirit descended in bodily form as a dove upon him.
Mt 4:1 Then Jesus was led by the Spirit into the wilderness.	Mk 1:12 And immediately the Spirit drove him forth into the wilderness [19].	Lk 4:1 And Jesus, full of Holy Spirit, returned from the Jordan and was led in the Spirit in the wilderness.

[1] Gr. "which."

Mt 12:31, 32 Men will be forgiven every sin and blasphemy; but the blasphemy against the Spirit will not be forgiven. 32 And whoever speaks a word against the Son of man, it will be forgiven him; but whoever shall speak against the Holy Spirit, it will not be forgiven, either in this world, or in that which is to come.

Mk 3:28, 29 Of a truth I tell you that men shall be forgiven all their sins and the blasphemies with which they blaspheme. 29 But whoever blasphemes against the Holy Spirit will never be forgiven [50].

Lk 12:10 And every one who shall speak a word against the Son of man will be forgiven; but he that blasphemes against the Holy Spirit will not be forgiven [111. P].

Mk 12:36 David himself said in the Holy Spirit,[1] The Lord said to my Lord, Sit on my right hand, till I put your enemies under your feet [155. Mt 22:44; Lk 20:42, 43].

Mt 10:19, 20 And when they deliver you up, be not anxious how or what you shall speak; for what you shall say will be given you in that hour. 20 For it is not you that speak, but the Spirit of your Father that speaks in you [72].

Mk 13:11 And when they lead you to judgment, and deliver you up, be not anxious beforehand what you shall speak; but whatever is given you in that hour, speak; for it is not you that speak, but the Holy Spirit[2] [161].

Lk 12:11, 12 And when they bring you to the synagogues before the magistrates and the authorities, be not anxious what defence you shall make or what you shall say; 12 for the Holy Spirit will teach you in that hour what you ought to say [111. P].

Lk 1:15–17 For he will be great in the sight of the Lord, and he will drink no wine or strong drink; and he will be filled with Holy Spirit from the moment of his birth. 16 And he will turn many of the children of Israel to the Lord their God. 17 And he will go before his face in the spirit and power of Elijah, to turn the hearts of fathers to children, and to lead the disobedient to walk in the wisdom of the righteous; to make ready for the Lord a people prepared for him [3. LI].

[1] Lk 20:42 reads: "in the book of Psalms."

[2] Lk 21:14, 15 reads: "Settle it in your hearts not to prepare your defence beforehand. 15 For I will give you utterance and wisdom which all your adversaries will not be able to resist" [161. J].

Lk 1:35 And the angel said to her, Holy Spirit will come upon you, and power of the Most High will enfold you: therefore also the child that is born will be called holy, Son of God [4. LI].

Lk 1:41 And when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with Holy Spirit [6. LI].

Lk 1:67 And his father Zacharias was filled with Holy Spirit and prophesied [7. LI].

Lk 2:25–28 And there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the Comforter of Israel: and Holy Spirit was upon him. 26 And it had been revealed to him by the Holy Spirit that he should not die before he had seen the Christ of the Lord. 27 And he came in the Spirit into the temple; and when the parents brought in the child Jesus, to do for him what the law required, 28 he took him into his arms, and blessed God [11. LI].

Lk 4:14 And Jesus returned in the power of the Spirit into Galilee [20. G].

Lk 10:21 In that same hour he rejoiced in the Holy Spirit and said[1] . . . . [102. P; Mt 11:25 (47)].

Lk 11:13 If you then, though you are evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those that ask him[2] [105. P; Mt 7:11 (41)]?

Mt 12:16–18 And he charged them not to talk about him, 17 that it might be fulfilled which was spoken through Isaiah the prophet, saying,
18 Behold, my servant whom I chose;
My beloved in whom my soul took pleasure:
I will put my Spirit upon him,
And he shall announce judgment to the Gentiles [33. M²; addition to Mk 3:12].

Mt 12:28 But if I by the Spirit of God expel the demons, then the kingdom of God has come upon you [50. P; Lk 11:20[3] (106)].

Mt 1:18–20 Now the birth of [Jesus] Christ occurred in this way: When his mother Mary was betrothed to Joseph, before they began to live together, she was found to be with child by the Holy Spirit. 19 And Joseph her husband, being a righteous man and not willing to expose her to disgrace, was inclined to divorce her secretly. 20 But when he had thought over the matter, an angel of the Lord appeared to him in

[1] Mt 11:25 reads: "In that hour Jesus answered and said. . . ." [47. P].
[2] Mt 7:11 reads: "give good things to those that ask him" [41. P].
[3] Lk 11:20 reads: "by the finger of God" [106. P].

a dream, and said, Joseph, son of David, do not be afraid to take Mary your wife: for the child which is begotten in her is from Holy Spirit [5. MI; cf. Lk 1:35 above].

Mt 28:19 Go, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit [185; probably M^2 based on Mk original].

C. THE VIEWS OF JEWISH WRITERS

1. NON-PALESTINIAN

Sibylline Oracles (Book III), Second Century B.C.

3:701 For all over the world the Spirit of God can not lie.

Wisdom of Solomon, 50–1 B.C.

1:5 For a holy spirit of discipline will flee deceit.

1:6 For wisdom is a spirit that loves man.

1:7 Because the spirit of the Lord has filled the world, and that which holds all things together has knowledge of every voice.

7:7 I called upon God, and there came to me a spirit of wisdom.

7:22 For there is in her (wisdom) a spirit quick of understanding, holy, alone in kind, manifold, subtil, freely moving, clear in utterance, unpolluted, distinct, unharmed, loving what is good, keen, unhindered.

9:17 And whoever gained knowledge of thy counsel, except thou gavest wisdom, and sentest thy holy spirit from on high?

12:1, 2 For thine incorruptible spirit is in all things. 2 Wherefore thou correctest by little and little them that fall by the way.

II Enoch, 1–50 A.D.

30:8 On the sixth day I commanded my wisdom to create man from seven consistencies: one, his flesh from the earth . . . . and seven, his spirit from my breath and from the wind.

Philo, 15–45 A.D.

Creation 46 (1:39) But he (Moses) asserts that the formation of the individual man, perceptible by the external sense, is a composition of earthly substance and divine spirit. For that the body was created by the Creator taking a lump of clay and fashioning the human form out of it; but that the soul proceeds from no created thing at all but from the Father and Ruler of all things. For when he uses the expression, "he breathed into," he means nothing else than the divine spirit, proceeding from the happy and blessed nature.

Creation 50 (1:43) And being akin and nearly related to the Ruler of all, inasmuch as a great deal of the divine spirit had flowed into him,

he (the Logos?) was eager both to say and do everything which might please his father and King.

Giants 5 (1:333) And in all such matters, it is impossible for the spirit of God to remain and pass all its time, as the law-giver himself shows. "For," says Moses, "the Lord said, My spirit shall not remain among men forever, because they are flesh." For, at times, it does remain; but it does not remain forever and ever among the greater part of us; for who is so destitute of reason or so lifeless as never, either voluntarily or involuntarily, to conceive a notion of the all-good God. For, very often, even over the most polluted and accursed beings, there hovers a sudden appearance of the good, but they are unable to take firm hold of it and to keep it among them.

Giants 5 (1:333) But the spirit of God is spoken of in one manner as being air flowing upon the earth, bringing a third element in addition to water. In reference to which, Moses says in his account of the creation of the world, "The spirit of God moved upon the face of the waters." Since the air, as it is very light, is raised and borne aloft, having water, as it were, for its foundation; and, in another manner, unalloyed knowledge is said to be so, which every wise man naturally partakes of. And Moses shows us this when speaking of the Creator and maker of the holy work of the creation, in these words: "And God summoned Bezaleel, and filled him with his Holy Spirit, and with wisdom, and understanding, and knowledge, to be able to devise every work." So that what the spirit of God is, is very definitely described in these words.

Giants 6 (1:334) Such also is the spirit of Moses, which came upon the seventy elders, for the sake of making them differ from, and be superior to, the rest of the Israelites, who could not possibly be elders in real truth, unless they had partaken of the all-wise spirit. For it is said, "I will take of my spirit which is upon thee, and I will pour it upon the seventy elders. . . . ."

Now the spirit which is upon him is the wise, the divine, the indivisible, the indistributable, the good spirit, the spirit which is everywhere diffused, so as to fill the universe, which, while it benefits others, is not injured by having a participation in it given to another, and if added to something else, either as to its understanding, or its knowledge, or its wisdom.

Giants 7 (1:335) On which account it is possible that the spirit of God may remain in the soul, but that it should remain forever is impossible, as we have said. . . . . And this Moses represents God as admitting when he says that, "Because they are flesh," the spirit of God can not abide in them.[1]

[1] See further in Burton, *Spirit, Soul, and Flesh*, pp. 143, 157 ff.

Josephus, 75–100 A.D.

Ant. i. 34 (i. 2) God formed man by taking the dust from the earth, and he implanted spirit and soul in it. And this man was called Adam.

Ant. iv. 118 (vi. 5) And he (Balaam) prophesied such things not of himself (literally, not being in himself), but constrained to them by the divine Spirit. (Cf. iv. 108 [vi. 3].)

Ant. vi. 166 (viii. 2) And the divine (power or spirit) left Saul and went over to David. And, the divine Spirit having transferred its abode to him, he began to prophesy. (Cf. vi. 222, 223 [xi. 5]; viii. 408 [xv. 4]; x. 239 [xi. 3].)

Ant. viii. 114 (iv. 3) And beside these things, I (Solomon) beseech thee that a share of thy Spirit may take up its abode in this temple, that thou mayest seem to be with us upon earth.[1]

II. PALESTINIAN

Sirach, 190–170 B.C.

39:6 If the great Lord will, he shall be filled with the spirit of understanding.

48:12 Elijah was wrapped in a tempest and Elisha was filled with his spirit.

48:24 He saw by an excellent spirit what should come to pass at the last.

Judith, ca. 150 B.C.

16:14 Let all thy creatures serve thee: for thou shakest and they were made, thou didst send forth thy spirit, and it builded them.

Susanna, Early in First Century B.C.

42 (45) Therefore when she was led away to be put to death, God raised up the holy spirit of a young youth (*sic* in R.V.) whose name was Daniel.

I Enoch (Part II, Similitudes), 94–64 B.C.

39:12 Holy, holy, holy is the Lord of Spirits. He filleth the earth with spirits.

67:9, 10 Before the Lord of Spirits none shall utter an idle word. 10 For the judgment shall come upon them, because they believe in the lust of the body and deny the spirit of the Lord.

Jubilees, 135–105 B.C.

1:20 Let thy mercy, O Lord, be lifted up upon thy people, and create in them an upright spirit.

1:21 Create in them a clean heart and a holy spirit.

5:8 My spirit shall not always abide on man.

[1] Burton, *Spirit, Soul, and Flesh*, p. 166.

10:3 God of the spirits of all flesh. . . . .
Let thy grace be lifted up upon thy sons,
And let not wicked spirits rule over them.
12:3 For there is no spirit in them (i.e., idols).
15:32 But over Israel he did not appoint any angel or spirit, for he alone is their ruler.
23:31 Their bones shall rest in the earth and their spirits shall have much joy.
25:7 For this reason I guarded myself in my spirit against sinning or being corrupted in all my ways throughout all the days of my life.
25:14 And at that hour, when the spirit of righteousness descended into her (Rebecca's) mouth, she placed both her hands on the head of Jacob, and said. . . . .
31:12 And the spirit of prophecy came down into his mouth (Isaac's).
40:5 We shall not find such a wise and discreet man as this man (Joseph), for the spirit of the Lord is with him.

Testaments of the Twelve Patriarchs, 109–105 B.C.

Sim. 4:4 Now Joseph was a good man and had the spirit of God within him.
Levi 2:3 The spirit of understanding of the Lord came upon me, and I saw all men corrupting their way.
Levi 18:7 The spirit of understanding and sanctification shall rest upon him.
Levi 18:11 And he shall give to the saints to eat from the tree of life, and the spirit of holiness shall be on them.
Jud. 20:5 The spirit of truth testifieth all things, and accuseth all.
Jud. 24:2, 3 And the heavens shall be opened unto him (i.e. the Messiah) to pour out the spirit, (even) the blessing of the Holy Father; and he shall pour out the spirit of grace upon you.
Gad 4:7 For the spirit of hatred worketh together with Satan, through hastiness of spirit, in all things to men's death; but the spirit of love worketh together with the law of God in long-suffering unto the salvation of men.
Ben. 4:5 And him that hath the grace of a good spirit he loveth as his own soul.
Ben. 8:2 He hath no defilement in his heart, because the Spirit of God resteth upon him.
Appendix I:10:9 Blessed is the man who does not defile the holy spirit of God which hath been put and breathed into him, and blessed is he who returns it to its Creator as pure as it was on the day when he entrusted it (to him).

Psalms of Solomon, ca. 60 B.C.

17:42 For God will make him mighty by means of holy spirit and wise by means of counsel of understanding.

18:8 In the spirit of wisdom and righteousness and strength.

Fragments of a Zadokite Work, 18 B.C.–70 A.D.

2:10 And through his Messiah he shall make them know his holy spirit.

7:12 And they polluted their holy spirit.

8:20 And no man shall make abominable (with these) his holy spirit, according as God separated (these) from them.

Martyrdom of Isaiah, First Century, A.D.

1:7 As the spirit which speaks in me lives, all these commands and these words shall be made of none effect.

5:14 And when Isaiah was being sawn asunder, he neither cried nor wept, but his lips spoke with the holy spirit until he was sawn in twain.

IV Esdras, 100–135 A.D.

14:22 If, then, I have found favor before thee, send into me the holy spirit, that I may write all that has happened in the world since the beginning, even the things which were written in thy Law, in order that men may be able to find the path, and that they who would live at the last may live.

Pirke Aboth, ca. 200 A.D.

3:14 Every one with whom the spirit of mankind is pleased, the spirit of God is pleased with him. And everyone with whom the spirit of mankind is not pleased, the spirit of God is not pleased with him.

D. THE TEACHING OF JESUS

E. MODERN LITERATURE

Bousset, *Religion*, pp. 400 ff.*; Wood, Part I, chaps. iv, v; Part II, chaps. ii, v; Scott, *Fourth Gospel*, chap. ix; Gardner, chap. vii; Burton, *Spirit, Soul, and Flesh*, chaps. v*, vii; Burton, *Galatians*, pp. 486–92.

4. THE HIGHEST VALUES

A. THE JOHANNINE TEACHING

Jn 1:12, 13 To those who received him, who believed in his name, he gave the privilege of becoming the children of God; 13 who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Jn 3:1–6 Now there was (in Jerusalem) a Pharisee whose name was Nicodemus, a ruler of the Jews, 2 who came to Jesus at night, and said to him, Rabbi, we know that you have come from God as a teacher; for no one can do these signs which you do, unless God is with him. 3 Jesus answered him, In very truth, I say to you, Unless a man is born anew, he can not see the kingdom of God. 4 Nicodemus said to him, How can a man be born when he is old? Can he enter a second time into his mother's womb, and be born? 5 Jesus answered, In very truth I say to you, Unless a man is born of water and Spirit, he can not enter the kingdom of God. 6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

Jn 3:16, 17 For God so loved the world that he gave his only Son, that every one that believes in him may not perish, but have eternal life. 17 For God sent the Son into the world not to judge the world, but that the world might be saved through him.

Jn 3:36 He that believes in the Son has eternal life; he who disobeys the Son will not see life, but the wrath of God rests upon him.

Jn 4:14 Whoever drinks of the water that I shall give him will never thirst; but the water that I shall give him will become in him a well of water, springing up to eternal life.

Jn 4:34 My food is to do the will of him that sent me, and to accomplish his work.

Jn 6:40 For this is the will of my Father, that every one that sees the Son, and believes in him, shall have eternal life; and I will raise him up at the last day.

Jn 6:63 It is the Spirit that gives life; the flesh is of no profit; the words that I have spoken to you, they are spirit and they are life.

Jn 10:10 I have come that they may have life and may have it abundantly.

Jn 12:24, 25 Unless a grain of wheat falls into the earth and dies, it remains a single grain; but if it dies, it produces many more. 25 He that loves his life loses it, and he that hates his life in this world will keep it to eternal life.

Jn 17:3 And this is the life that is eternal, to know thee, the only true God, and him whom thou didst send, Jesus Christ.

Jn 20:31 But these things are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name.

B. THE SYNOPTIC TEACHING

Mk 2:23–28 Now he was going on the Sabbath through the grain fields; and his disciples began as they went to pluck the heads of grain.

24 And the Pharisees said to him, See here, why are they doing on the Sabbath what is not permitted? 25 And he said to them, Did you never read what David did when he was in need, and he and his companions were hungry, 26 how he went into the house of God in the high priesthood of Abiathar,[1] and ate the "loaves of presentation," which no one except priests is allowed to eat, and gave also to his companions? 27 And he said to them, The Sabbath was made for man, and not man for the Sabbath. 28 So that the Son of man is lord even of the Sabbath[2] [31. Mt 12:1–8; Lk 6:1–5].

Mk 3:1, 4, 5 And he entered again into the synagogue; and there was a man there who had his hand withered[3]. . . . . 4 And he said to them, Is it permissible on the Sabbath day to do good or to do evil, to save life or to kill? And they said nothing. 5 And he looked around at them with anger, and with grief at the hardening of their hearts.[4] And he said to the man, Stretch out your hand. And he stretched it out, and it was restored [32. Mt 12:9–14; Lk 6:6–11].

Mk 8:34–37 And he called to him the multitude with his disciples, and said to them, If any would come after me, let him deny himself, and take up his cross,[5] and follow me. 35 For whoever chooses to save his life will lose it; and whoever loses his life for my sake and the gospel's[6] will save it. 36 For what profit is it to a man to gain the whole world, and forfeit his life? 37 For what can a man give to buy back his life [87. Mt 16:24–26; Lk 9:23–25]?

Mk 10:17–30 And as he was starting out on a journey, a man ran to him and, kneeling down, asked him, Good Teacher, what shall I do that I may obtain eternal life? 18 And Jesus said to him, Why do you call me good? no one is good except one, even God. 19 You know the commandments, Do not kill, Do not commit adultery, Do not

[1] Matthew and Luke omit: "in the high priesthood of Abiathar."

In place of vss. 27, 28, Mt 12:5–8 reads: "Or have ye not read that on the Sabbath the priests in the temple break the Sabbath and are guiltless? 6 And I say to you that there is something greater than the temple here. 7 And if you had perceived the meaning of the saying, I will have mercy and not sacrifice, you would not have condemned the guiltless. 8 For the Son of man is lord of the Sabbath."

[2] Lk 6:5 omits: "The Sabbath was made for man, not man for the Sabbath. So that."

[3] Mt 9:11, 12 add: "And he said to them, what man of you who has a single sheep will not, if it falls into a pit on the Sabbath day, take hold and lift it out? 12 And how much more valuable a man is than a sheep!"

[4] Mt 12:12 omits: "or to do evil . . . . of their hearts." Lk 6:10 omits: "with anger, and with grief at the hardening of their hearts."

[5] Lk 9:23 adds: "daily."

[6] Mt 16:25 and Lk 9:24 omit: "and the gospel's."

steal, Do not bear false witness, Do not defraud,[1] Honor your father and mother.[2] 20 And he said to him, Teacher, all these things I have observed from my youth. 21 And Jesus, looking upon him, loved him, and said to him, One thing you lack:[3] go, sell all you have and give to the poor; and you will have treasure in heaven; and come, follow me. 22 But the saying made him sad, and he went away sorrowful: for he was one that had great possessions.

23 And Jesus looked around, and said to his disciples, How hard it will be for those that have riches to enter the kingdom of God! 24 And the disciples were astonished at his words. But Jesus said to them again, Children, how hard it is[4] to enter the kingdom of God![5] 25 It is easier for a camel to go through a needle's eye, than for a rich man to enter the kingdom of God. 26 And they were exceedingly astonished, and said to him, Then who can be saved? 27 Jesus looking at them, said, With men it is impossible, but not with God: for all things are possible with God. 28 Peter began to say to him, Well, we have left all, and have followed you. 29 Jesus said, Of a truth I tell you, There is no man that has left house, or brothers, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel's sake,[6] 30 but he shall receive a hundredfold now in this time,[7] houses, and brothers, and sisters, and mothers, and children, and lands, with persecutions; and in the age to come eternal life [137. Mt 19:16–29; Lk 18:18–30].

Mk 10:42–45 And Jesus called them to him, and said to them, You know that those that are esteemed as rulers of the Gentiles lord it over them; and the great ones among them exercise authority over them. 43 But it is not so among you: but whoever wishes to become great among you, will have to be your servant; 44 and whoever wishes to be first among you, will have to be servant of all. 45 For the Son of man also came not to be served, but to serve, and to give his life a ransom for many [140. Mt 20:25–28; cf. Lk 22:25–27 (173)].

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[1] Mt 19:18 omits: "Do not defraud."

[2] Mt 19:19 adds: "You shall love your neighbor as yourself."

[3] Mt 19:21 reads: "If you would be perfect."

[4] Many ancient authorities and R.V. insert: "for those that trust in riches."

[5] Mt 19:23 and Lk 18:24 omit vs. 24.

[6] Mt 19:29 omits: "and for the gospel's sake"; Lk 18:29 reads: "for the kingdom of God's sake."

[7] Mt 19:29 and Lk 18:30 omit: "houses, and brothers, and sisters, and mothers, and children, and lands, with persecutions." For "in the age to come" Matthew reads: "shall inherit."

Mt 5:3–12 Blessed are the poor in spirit: for theirs is the kingdom of heaven. 4 Blessed are those that mourn: for they shall be comforted. 5 Blessed are the meek: for they shall inherit the earth. 6 Blessed are those that hunger and thirst for righteousness: for they shall be filled. 7 Blessed are the merciful: for they shall obtain mercy. 8 Blessed are the pure in heart: for they shall see God. 9 Blessed are the peacemakers: for they shall be called sons of God. 10 Blessed are those that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven. 11. Blessed are you when men shall reproach you, and persecute you, and say all kinds of evil against you falsely, for my sake. 12 Rejoice, and be very glad: for your reward is great in heaven: for so they persecuted the prophets who were before you [35. M].

Lk 6:20–26 Blessed are you poor: for yours is the kingdom of God. 21 Blessed are you that are hungry now: for you shall be filled. Blessed are you that weep now: for you shall laugh. 22 Blessed are you when men shall hate you, and when they shall separate you from their company, and reproach you, and cast out your name as evil, for the Son of man's sake. 23 Rejoice in that day, and leap for joy: for your reward is great in heaven; for this is the way their fathers treated the prophets.

24 But woe to you that are rich! for you have received your consolation. 25 Woe to you that are full now! for you shall hunger. Woe to you that laugh now! for you shall mourn and weep. 26 Woe to you, when all men speak well of you! for this is the way their fathers treated the false prophets [35. G].

Lk 12:4–7 Be not afraid of them that kill the body and after that can do no more. 5 But I warn you whom to fear, Fear him who after he has killed has power to cast into Gehenna. He is the One you should fear. 6 Are not five sparrows sold for a fifth of a drachma? Yet not one of them is forgotten by God. 7 But even the hairs of your head are all numbered. Fear no more. You are worth much more than many sparrows [111. P; Mt 10:28–31 (73)].

Lk 12:22–34 And he said to his disciples, Therefore I say to you, Cease to be anxious for your life, what you shall eat, and for your body, what you shall wear. 23 For the life is more than the food, and the body than the clothing. 24 Consider the ravens: they neither sow nor reap; they have neither treasure-room nor storehouse, and God feeds them. How much more valuable you are than the birds! 25 And who of you by being anxious can make himself a cubit taller? 26 If then you can not do a very little thing, why are you anxious about the rest? 27 Consider how the lilies grow. They neither toil nor spin. But I tell you that not even Solomon in all his splendor was clothed like one of these. 28 But if God clothes in this way the grass that today is growing in the field and tomorrow is burned up for fuel, how much more certainly will he clothe you, you people of little faith! 29 Be no longer concerned about what you shall eat and what you shall drink, and be not tossed about with cares, 30 for the nations of the world concern themselves with all these things, but your Father knows that you need them. 31 Make his kingdom the object of your endeavor and these things will be given to you besides.[1] 32 Fear no more, little flock, for your Father has been pleased to give you the kingdom. 33 Sell your possessions and give to the poor. Make for yourselves purses that will not grow old, an inexhaustible treasure in heaven, where no thief approaches, and no moth destroys. 34 For where your treasure is there your heart will be also[2] [113. P; Mt 6:19–21, 25–34 (39)].

Lk 10:25–37 And a lawyer stood up and put him to the test, saying, Teacher, what shall I do to obtain eternal life? 26 And he said to him, What is written in the law? what do you read there? 27 And he answered, You shall love the Lord your God with your whole heart, and with your whole soul, and with your whole strength, and with your whole mind; and your neighbor as yourself. 28 And he said to him, You have answered right. Do this, and you will live. 29 But he, wishing to defend himself, said to Jesus, And who is my neighbor? 30 Jesus said, A certain man was going down from Jerusalem to Jericho, and fell among robbers, who stripped him, and beat him, and went away, leaving him half dead. 31 And by chance a certain priest was going down that way: and when he saw him he passed by on the other side. And so also a Levite, when he came to the place

[1] Mt 6:33 reads: "But make his kingdom and his righteousness the first object of your endeavor; and all these things will be given to you besides."

[2] Mt 6:19–21 reads: "Do not lay up for yourselves treasures on earth, where moth and rust destroy and thieves break in and steal, 20 but lay up treasures in heaven, where neither moth nor rust destroy nor thieves break in and steal. 21 For where your treasure is there your heart will be also."

where he lay, and saw him, passed by on the other side. 33 But a certain Samaritan, on his journey, came where he was; and when he saw him, he was moved with pity, 34 and came to him, and bound up his wounds, pouring on them oil and wine; and he put him on his own beast, and brought him to an inn, and took care of him. 35 And the next day he took out two denarii, and gave them to the inn-keeper and said, Take care of him; and whatever other expense you incur, when I come back again, I will pay you. 36 Which of these three, do you think, was a neighbor to him that fell among the robbers? 37 And he said, He that showed mercy on him. And Jesus said to him, Go, and do likewise [103. P; cf. Mk 12:28–34 under 2, B, p. 48].

Lk 10:38–42. (See under 1, B, V, p. 37.)

Lk 12:13–21 And one of the multitude said to him, Teacher, Tell my brother to divide the inheritance with me. 14 And he said to him, Man, who appointed me to be judge or arbitrator over you? 15 And he said to them, Take heed and beware of covetousness in all its forms, because a man does not achieve life from his possessions by having an abundance of them. 16 And he spoke a parable to them, saying, The farm of a certain rich man yielded a large crop. 17 And he reasoned with himself saying, What shall I do, because I have not storage room for the products of my farm? 18 And he said, This I will do: I will pull down my storehouses and will build larger ones, and in them I will store all my grain, and my goods. 19 And I will say to my soul, Soul, you have ample possessions laid up for many years. Take your ease, eat, drink, be merry. 20 And God said to him, Fool! This night you will be called upon to give up your life. And the things that you have amassed—to whom will they go? 21 So is he that lays up treasure for himself and is not rich toward God [112. P].

Mt 5:20 Unless your righteousness is greater than that of the scribes and Pharisees, you will by no means enter the kingdom of heaven [36. M].

Mt 6:19–21 Lay not up for yourselves treasures upon earth, where moth and rust destroy, and where thieves break in and steal; 20 but lay up for yourselves treasures in heaven, where neither moth nor rust destroy, and where thieves do not break in and steal. 21 For where your treasure is there also your heart will be [39. M or P+M^2; cf. Lk 12:33, 34 (113. P)].

Mt 7:13, 14 Enter in by the narrow gate: for wide is the gate, and broad the way, that leads to destruction, and there are many that take it. 14 Narrow is the gate, and narrow the way, that leads to life, and there are few that find it [43. M (?); Lk 13:24. (121) P].

C. THE VIEWS OF JEWISH WRITERS

I. NON-PALESTINIAN

Letter of Aristeas, after 130 B.C.

195 The highest good in life is to know that God is Lord of the universe, and that in our finest achievements it is not we who attain success, but God, who by his power brings all things to fulfillment and leads us to the goal.

II Enoch, 1–50 A.D.

43:3 There is none better than he who fears God, he shall be more glorious in time to come.

50:5 Whoever of you spends gold or silver for his brother's sake, he will receive ample treasure in the world to come.

Philo, 15–45 A.D.

Plot. 17 (1:256) I consider that happiness is the employment of perfect virtue in a perfect life.

Cherub. 31 (1:201) The purified intellect rejoices in nothing more than in confessing that it has for its master him who is the Lord of all; for to be the servant of God is the greatest boast, and is more honorable, not only than freedom, but even than riches or dominion, or than anything which the race of mankind is eager for.

Posterity of Cain 39 (1:316) The nature of virtue is unmixed and free from guile, and unpolluted, and the only thing in all creation which is both beautiful and good; from which arose the Stoic doctrine, that the only thing that was beautiful was the good.

Giants 11 (1:338) The expression, "I am the Lord," must be listened to . . . . as if it were equivalent to "I am the perfect and incorruptible and true good."

II. PALESTINIAN

(See Mk 10:17; Lk 10:25; 12:13, 18 above, and Mk 10:35–37, under 6 below, p. 117.)

Testaments of the Twelve Patriarchs, 109–105 B.C.

Iss. 4:3 He does not desire to live long life, he only waits for the will of God.

Psalms of Solomon, ca. 60 B.C.

3:16 They that fear the Lord shall rise to life eternal, and their life shall be in the light of the Lord, and shall come to an end no more.

9:9 He that does righteousness lays up life for himself with the Lord. And he that does wrongly forfeits his life to destruction.

Fragments of a Zadokite Work, 18 B.C.–70 A.D.

5:6 They who hold fast to him are for the life of eternity, and all the glory of man is for them.

Pirke Aboth, ca. 200 A.D.

2:9 If you have practised much Torah, do not take credit to yourself, for thereunto were you created.

2:20 If you have learned much Torah they will give you much hire; and the master of your work is faithful who will pay you the reward of your labor; and know that the giving of the reward of the righteous is for the time to come.

3:3 When two sit and there are between them words of Torah, the Shekinah rests between them.

4:17 There are three crowns; the crown of Torah, the crown of priesthood, and the crown of royalty; but the crown of a good name mounts above them.

4:21 This world is like a porch before the world to come. Make yourself ready in the porch, that you may enter the banqueting-hall.

6:1 Everyone who is occupied with the Torah for its own sake is worthy to have many things; and not only so, but the whole world, all of it, is his equivalent.

6:4 Labor in the Torah. If you do thus, you shall be happy and it shall be well with you; "happy" in this world, and "well with you" in the world to come.

6:6 Greater is Torah than priesthood and than sovereignty.

6:7 Great is Torah; for it gives to those who practice it life in this world and in the world to come.

6:11 Five possessions has the Holy One, blessed be he, acquired in his world, and these are they: Torah is one possession; heaven and earth are one possession; Abraham is one possession; Israel is one possession; the house of the sanctuary is one possession.

D. THE TEACHING OF JESUS

E. MODERN LITERATURE

Stevens, *Teaching*, chap. ix; Gilbert, pp. 154–67.

5. RIGHTEOUSNESS AND SIN

DEFINITION OF TERMS

1. *Righteousness, righteous.*—These words as used in the New Testament, are "moral-forensic" terms: i.e., they imply a moral standard and refer to persons or conduct that conform to that standard.

The standard is conceived of as set by God in his character or by his will, and righteousness is that conduct, character, or attitude which wins his approval. Of the two elements of the idea, the ethical and the forensic, the Jews of Jesus' day tended to emphasize the forensic, and to find the standard in the statutes of the law. Jesus laid less stress on the forensic, but differed from the current Pharisaic view especially in that he found the standard of righteousness not in statutes but in a right attitude of heart toward God and men, which he summed up in the word "love." Paul, while usually led by the controversies in which he was engaged to employ the term forensically, yet found the basis of acceptance with God not in obedience to statutes, but, as Jesus did, in an attitude of mind and heart, in this connection, however, emphasizing faith even more than love.

(For a full discussion of New Testament usage, with citation of literature, see Burton, *Galatians*, pp. 460 ff.)

2. *Sin.*—The New Testament uses a number of different words to denote the kind of conduct which is disapproved. Some of them describe a particular kind of wrong-doing, as murder, theft. Others refer to wrong-doing in general without reference to a specific kind of wrong-doing. Among these are such words as "transgression," "offence," "sin." Of them all the most frequent and general term is "sin."

Etymologically this word means *a missing of the mark*, and though it is never used in this physical sense in the New Testament, it retains its original meaning to this extent that it always signifies conduct and character that do not conform to the standard, viz., that set by God. (Cf. English "wrong"=wrung, twisted.)

Thus both etymologically and by usage "sin" is the direct antithesis of "righteousness," the former denoting that which does not, the latter that which does, conform to the standard.

Though the distinction is only formal, it is important to observe that the word "sin" is used in two different ways, viz:

a) The committing of sin: the doing of that which is not in accordance with the will of God, or not doing that which is so. Rom 6:1, "Shall we continue in sin?" i.e., in the committing of sin. Jn 8:21, "Ye shall die in your sin."

In this sense it is frequently personified, being spoken of as one would speak of a demon or Satan. Rom 5:12, "Through one man sin entered the world." The word is never used in this way in the Synoptic Gospels.

b) Sin committed: the deed as distinguished from the doing of it. In this sense it may be used generically, specifically, or collectively. Mt 1:21, "He will save his people from their sins" (generic); Mt 12:31,

"Men will be forgiven every sin and blasphemy, but the blasphemy against the Spirit will not be forgiven"; Jn 1:29, "Behold the Lamb of God that takes away the sin of the world" (collective).

As respects the kind of actions which were regarded as sin, men of course differed in their opinion according to their ethical standard and definition of righteousness. Pharisaism tended to emphasize the external in its definition both of righteousness and sin, regarding as sinful the outward act which violated a specific statute. Jesus, while emphasizing the essential importance of the moral attitude, and finding his standard of right and wrong not in the statutes of the law but in a more ultimate criterion, consisting not in rules but a fundamental principle, yet included both the internal attitude and the external deed in the category of sin.

We may roughly classify the acts and dispositions which he reproved and evidently included under the term sin as (*a*) sins of the flesh and the sensual mind: fornication, adultery, encouragement of sensual thought; (*b*) sins of conduct or attitude toward other men: theft, covetousness, hatred, unwillingness to forgive; inclusively, disregard of their well-being, concern for one's self rather than for others, putting self-interest above community interest; (*c*) attitude toward truth: refusal to accept truth when it is presented, captious demand for evidence, hypocrisy and profession without deeds; (*d*) attitude toward God: ingratitude, unwillingness to trust him. (See more fully in Burton, *op. cit.*, pp. 436 ff., especially 440 f. from which the foregoing is in part quoted.)

A. THE JOHANNINE TEACHING

Jn 1:29 The next day John saw Jesus coming to him and said, See, this is the Lamb of God, that takes away the sin of the world.

Jn 3:19, 20 This is the basis of the judgment, that the light has come into the world, and men loved the darkness rather than the light; for their deeds were wicked. 20 For every one whose practices are evil hates the light, and does not come to the light, lest the wickedness of his deeds should be exposed.

Jn 8:24 I said therefore to you, that you would die in your sins; for unless you believe that I am [what I have said I am] you will die in your sins.

Jn 8:34 Every one that commits sin is a slave [of sin].

Jn 8:44–47 You are of your father, the devil, and the desires of your father you will to do. He was a murderer from the beginning, and he is not in the truth because the truth is not in him. When he speaks that which is false, he speaks out of what belongs to him, because he is a liar and the father of the false. 45 And it is because I speak in truth, that you do not believe me. 46 Who of you can convict me of sin?

If I say what is true, why do you not believe me? 47 He that is from God [whose character and attitude come from God] hears the words of God. The reason that you do not hear them is that you are not from God.

Jn 9:1–3, 16, 39–41 And as he was passing along, he saw a man who had been blind from birth. 2 And his disciples asked him saying, Rabbi, to whose sin is this man's blindness due, his own or that of his parents? 3 Jesus answered, Neither to his nor to his parents'. He is blind, that in him the works of God may be manifested. . . . . 16 Some, therefore, of the Pharisees said, This man is not from God because he does not keep the Sabbath. Others said, How can a sinful man do these signs? And there was a division among them. . . . . 39 And Jesus said, For judgment I came into this world, that the blind might see and that those that see might become blind. 40 Those of the Pharisees who were with him heard these things and they said to him, You do not mean to say that we also are blind! 41 Jesus said to them, If you were blind, you would have no sin; but because you say, We see, your sin remains.

Jn 15:22–24 If I had not come and spoken to them, they would have had no sin; but they now have no excuse for their sin. 23 He that hates me hates my Father also. 24 If I had not done among them the works which no other man ever did, they would have had no sin; but now they have both seen and hated both me and my Father.

Jn 16:8–11 And when the Helper has come he will convict the world in reference to sin, and righteousness, and judgment: 9 in reference to sin, because they do not believe in me; 10 in reference to righteousness, because I go to the Father, and you will see me no more; 11 in reference to judgment because the prince of this world has been judged.

Jn 19:11 Jesus answered him, You would have no power against me, if it had not been given you from above; therefore he that delivered me to you is more responsible than you are.

B. The Synoptic Teaching

In the study of this subject the student is advised to begin by reading, in the New Testament or the Harmony, a few long passages from the gospels which will give a general view of the synoptic teaching as a whole. For this purpose the following passages are suggested: Mt 5 [36, 37; cf. Lk 6:20–36]; Mt 6:1–18 [38]; Mt 7:1–27 [40, 41, 43; cf. Lk 6:37–49]; Mt 23 [156–58; cf. Lk 11, 13 *passim*]; Mk 2:13—3:6 [29–32]; Mk 7:1–23 [80]; Lk 12:54—13:9 [117, 118].

The following passages, in part repeating those cited above, may then be studied in detail. The purpose at this point should be not to

discover what things in particular the gospels report Jesus to have approved or disapproved, but whether they ascribe to him a unifying idea of sin and of righteousness, and if so what this in each case was.

Mk 2:17 And when Jesus heard it, he said, It is not the strong that need a physician, but the sick. I came not to call righteous men, but sinners[1] [29. Mt 9:13; Lk 5:32].

Mk 3:28, 29 Of a truth I tell you that men shall be forgiven all their sins and the blasphemies with which they blaspheme. 29 But whoever blasphemes against the Holy Spirit will never be forgiven, but is guilty of an eternal sin [50. Mt 12:31, 32; Lk 12:10 (111)].

Mk 3:31–35 And his mother and his brothers came, and standing outside sent and called him. 32 And there sat around him a multitude and they said to him, See, your mother and your brothers are outside asking for you. 33 And he answered them, Who is my mother and my brothers? 34 And looking at the people who were sitting around him he said, See, there are my mother and my brothers. 35 Whoever shall do the will of God,[2] he is my brother and sister and mother [51. Mt 12:46–50; Lk 8:19–21].

Mk 7:1–23 And there gathered about him the Pharisees and some of the scribes who had come from Jerusalem, 2 and had seen that some of his disciples were eating without first having washed their hands. 3 (For the Pharisees and the Jews generally do not eat without having first punctiliously washed their hands, observing in this the tradition of the elders,[3] 4 and when they come from the market they do not eat without having first undergone a ceremonial purification,[4] and there are many other things which they have received and hold, such as dipping of cups and pots and brazen vessels[5] into water.[6]) 5 And the Pharisees and the scribes asked him, Why do your disciples disregard the traditions of the elders and eat without having first washed their hands? 6 And he said to them, Well did Isaiah describe you, in the words that are written in his prophecy, "This people honor me with their lips, but their heart is far from me. 7 But there is no worship of me in their teaching what are but commandments of men." 8 You have left the commandment of God and observe the tradition of men.[7] 9 And he

[1] Lk 5:32 adds: "to repentance."

[2] Mt 12:50 reads: "the will of my Father who is in heaven."

[3] I.e., the teaching handed down from the teachers of former times.

[4] Most ancient authorities read: "without having bathed"; but some of the most ancient read: "without having been sprinkled."

[5] Some ancient authorities add: "and cots."

[6] Mt 15:1 omits the words in parentheses.

[7] Mt 15 does not contain vs. 8.

said to them, Very effectively do you reject the commandment of God to keep your own tradition. 10 For Moses said, "Honor your father and mother," and "He that speaks evil of father or mother shall surely be put to death." 11 But you say, If a man shall say to his father or his mother, "Corban," in other words "Whatever of mine might yield you an income is dedicated," 12 he must not do anything for his father or mother, 13 thus annulling the word of God by your tradition which you have handed down. And many things like this you do.

14 And calling the people to him again he said to them, Listen to me, all of you, and understand. 15 There is nothing which entering a man can defile him. It is the things that go forth from the man that defile the man. 17 And when he had left the crowd and come into the house, his disciples asked him to explain his aphorism. 18 And he said to them, Are you also so dull? Do you not see that nothing that enters the man can defile him, 19 because it does not go into his heart, but into his belly, and is discharged into the sink. (By this saying he made all foods clean.)[1] 20 And he said, It is that which goes out from a man that defiles him. 21 For from within, out of the heart of men, the evil thoughts come, fornications, thefts, murders, adulteries, 22 covetousness,[2] malice,[2] and deceit,[2] wantonness,[2] envy,[2] slander, pride,[2] folly.[2] 23 All these things, which are evil, come from within, and defile the man[3] [80. Mt 15:1–11, 15–20].

Mk 12:38–40 Beware of the scribes, who like to walk about in long robes, to be saluted in the market-places, 39 and to occupy the front seats in the synagogues and the best places at banquets, 40 who consume widows' houses and for a cloak [of their iniquity] offer long prayers [156. Mt 23:6, 7; Lk 20:46, 47].

Mt 5:42–48 Give to the man that asks you for anything, and do not turn away from the man who wishes to borrow of you. 43 You have heard that it was said, Love your neighbor, and hate your enemy; 44 but I say to you, Love your enemies, and pray for them that persecute you; 45 that

Lk 6:30–36 Give to everyone that asks you for anything, and from him that takes away your property ask it not back. 31 And as you wish that men should do to you, do likewise to them. 32 And if you love those that love you, what credit is that to you? for even the sinners love those

[1] Mt 15:17 omits the words in parentheses.

[2] Mt 15:19 omits these words, but adds: "false witness."

[3] Mt 15:20 adds: "but to eat without having washed one's hands does not defile the man."

you may be sons of your Father who is in heaven; because he makes his sun rise on wicked and good, and the rain fall on righteous and unrighteous. 46 For if you love those that love you, what reward have you? do not even the tax-collectors do the same? 47 And if you salute your brother only, what are you doing that others do not do? do not even the Gentiles do that? 48 You shall therefore be perfect, as your heavenly Father is perfect [37. M or G].

that love them. 33 And if you do good to those that do good to you, what credit is that to you? for even the sinners do that. 34 And if you lend to those from whom you expect the return of the loan, what credit is that to you? for sinners also lend to sinners, that they may receive back as much as they lend. 35 But do you love your enemies, and do good and lend, expecting nothing in return, and your reward will be great, and you will be sons of the Highest, because he is kind to the unthankful and to the wicked. 36 Be merciful as your Father is merciful [37. G].

Mt 7:12 Whatever therefore you wish that men should do to you, even so do also to them. For this is the law and the prophets [42. M].

Lk 6:31 And as you wish that men should do to you, do likewise to them [37. G].

Mt 7:16–21 By their fruits you will know them. Do men gather grapes of thorns, or figs of thistles? 17 Even so every good tree bears good fruit; but the corrupt tree bears bad fruit. 18 A good tree can not bear bad fruit, neither can a corrupt tree bear good fruit. 19 Every tree that does not bear good fruit is cut down, and thrown into the fire. 20 Therefore by their fruits you will know them. 21 Not every one that says to me, Lord, Lord, will enter the kingdom of heaven; but he that does the will of my Father who is in heaven[1] [43. M or G].

Lk 6:43–46 For there is no good tree that bears corrupt fruit, nor a corrupt tree that bears good fruit. 44 For every tree is known by its fruit. For men do not gather figs from thorns, nor do they gather grapes from a bramble bush. 45 The good man out of the good treasure of his heart brings forth that which is good, and the evil man out of the evil treasure brings forth that which is evil. For out of the abundance of the heart the mouth speaks. 46 Why do you call me, Lord, Lord, and do not do the things that I say [43. G]?

[1] Cf. Mt 5:21, p. 44, and Mk 3:31, p. 94.

Mt 7:24–27 Every one therefore who hears these words of mine, and obeys them, is like a wise man, who built his house upon the rock:[1] 25 and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock. 26 And every one that hears these words of mine, and does not obey them, is like a foolish man, who built his house upon the sand:[2] 27 and the rain descended, and the floods came, and the winds blew, and smote upon the house; and it fell; and great was the fall of it [43. M or G; parallel in Lk 6:47–49].

Lk 11:39, 40, 42 Now you Pharisees cleanse the outside of the cup and of the platter, but within you are full of extortion and wickedness. 40 Fools! did not he that made the outside make the inside also? . . . . 42 But woe to you Pharisees, because you pay tithes of the mint and the rue and every herb, but you neglect justice and the love of God. But these latter you ought to have done, without leaving the other done [109. P; Mt 23:23, 25, 26 (157)].

Lk 11:46, 52 Woe to you lawyers also! for you load men with burdens that are hard to bear, and you yourselves do not touch them with one of your fingers. . . . . 52 Woe to you lawyers! for you took away the key of knowledge: you did not enter yourselves and those that were on the way in you prevented from entering [110. P; Mt 23:4 (156), 13 (157)].

Lk 10:25–37 [103. P]. (See under 4, B, p. 87.)

Lk 12:54—13:9 [117, 118. P]. (See under 9, 1, B, pp. 149, 151.)

Lk 18:9–14 [134. P]. (See under 9, 1, B, p. 151.)

Lk 19:2, 8, 9 There was a man named Zaccheus, who was a chief tax-collector, and was rich. . . . . 8 And Zaccheus stood and said to the Lord, See, Lord, I shall give half of my goods to the poor, and if I have extorted money from any one I shall pay him back four times as much. 9 And Jesus said to him, Today salvation has come to this house, for as much as you yourself are[3] a son of Abraham [142. P].

Mt 3:15 But Jesus answered him, Permit it now; for thus it becomes us fully to perform every requirement of righteousness. (See 3:13–17 under 6, B, p. 114 [18. M, or M², added to Mk].)

Mt 5:6 Blessed are those that hunger and thirst for righteousness; for they shall be filled[4] [35. M].

[1] Lk 6:48 reads: "who digged and went deep and laid a foundation on the rock."

[2] Lk 6:49 reads: "who built his house upon the earth without a foundation."

[3] Most authorities read: "he himself is."

[4] Lk 6:21: "Blessed are you that hunger now; for you shall be filled" [35. G].

Mt 5:10 Blessed are those that have been persecuted for righteousness; for theirs is the kingdom of heaven [35. M].

Mt 5:17–20 Do not suppose that I came to destroy the law or the prophets: I came not to destroy, but to fulfill. 18 For of a truth I tell you that until the heaven and the earth pass away, not the smallest letter or fraction of a letter shall be dropped from the law, till all has been done. 19 Whoever therefore shall break one of these least commandments, and shall teach men to do so, will be regarded as least in the kingdom of heaven: but whoever shall observe them and shall teach others to do so, will be called great in the kingdom of heaven. 20 For I say to you, that unless your righteousness is greater than that of the scribes and Pharisees, you will by no means enter the kingdom of heaven [36. M; cf. vss. 21–48, especially 23, 24 below, and 44–48 above].

Mt 5:23, 24 If therefore you are offering your gift upon the altar, and while doing so remember that you have wronged your brother 24 leave there your gift before the altar. Go first and be reconciled to your brother, and then come back and go on with the offering of your gift [37. M].

Mt 6:1–6, 16–18 Beware of doing your righteous deeds before men to be seen by them; for if you do, you will have no reward with your Father who is in heaven. 2 When therefore you give alms, do not blow a trumpet before you, as the hypocrites do in the synagogues and in the streets that they may be praised by men. In very truth I tell you, they have received their reward. 3 But when you do alms, let not your left hand know what your right hand is doing, 4 that your alms may be in secret. And your Father, who sees what is done in secret, will reward you. 5 And when you pray, do not be like the hypocrites, because they love to pray in the synagogues and standing on the corners of streets, that men may see them pray. In very truth I tell you, they have received their reward. 6 But when you pray, enter your chamber, and having shut the door pray to your Father who is in secret, and your Father, who sees what is done in secret, will reward you. . . . . 16 Moreover, when you fast, do not, like the hypocrites, draw a long face; for they put on an appearance of sadness, that men may notice that they are fasting. In very truth I tell you, they have received their reward. 17 But when you fast, anoint your head, and wash your face, 18 that your fasting may not be in the sight of men, but of your Father who is in secret. And your Father, who sees in secret, will reward you [38. M].

Mt 25:31–46 And when the Son of man shall come in his glory and all his angels with him, then will he sit upon the throne of his glory. 32 And there will be gathered before him all the nations and he will

separate them one from another as the shepherd separates the sheep from the goats. 33 And he will set the sheep on his right hand and the goats on the left. 34 Then will the king say to those on his right hand, Come you who are the blessed ones of my Father, enter upon the possession of the dominion prepared for you from the foundation of the world, 35 for I was hungry and you gave me food, and I was thirsty and you gave me drink, I was a stranger and you took me to your home. 36 I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me. 37 Then will the righteous answer and say, Lord, when did we see you hungry and feed you, or thirsty and give you drink? 38 When did we see you a stranger and took you to our home, or naked and clothed you? 39 When did we see you sick or in prison and come to you? 40 And the king will answer them, Of a truth I tell you, Inasmuch as you did these things to one of the least of these my brothers you did them to me. 41 Then will he speak also to those on the left hand, Depart from me, accursed ones, into the eternal fire which has been prepared for the devil and his angels. 42 For I was hungry and you gave me no food, I was thirsty and you gave me no drink, 43 I was a stranger and you did not take me to your home, naked and you did not clothe me, sick and in prison and you did not visit me. 44 Then they also will answer saying, Lord, when did we see you hungry or thirsty, or a stranger or naked or sick or in prison and did not come to your help? 45 Then he will answer them saying, Of a truth I tell you, Inasmuch as you did not do these things to one of the least of these you did not do them to me. 46 And those shall go away into punishment everlasting, but the righteous into life everlasting [168. M(?)].

C. THE VIEWS OF JEWISH WRITERS

1. NON-PALESTINIAN

Sibylline Oracles (Book III), Second Century B.C.

3:764–66 Shun adultery and confused intercourse with males. 765 Rear thine own offspring and slay it not. 766 For the Eternal will surely be wroth with him who commits these sins.

Letter of Aristeas, after 130 B.C.

127 The good life consists in the keeping of the enactments of the law.

131 Our lawgiver first of all laid down the principles of piety and righteousness and inculcated them point by point, not merely by prohibitions but by the use of examples as well, demonstrating the injurious effects *of sin* and the punishments inflicted by God upon the guilty.

142 Lest we should be corrupted by any abomination, and our lives be perverted by evil communications, he hedged us around on all sides by rules of purity affecting alike what we eat, or drink, or touch, or hear, or see.

147 . . . . And so naming them unclean he gave a sign by means of them that those for whom the legislation was ordained must practice righteousness in their hearts.

168 . . . . All our regulations have been drawn up with a view to righteousness, and that nothing has been enacted in the scripture thoughtlessly or without due reason; but its purpose is to enable us throughout our whole life and in all our actions to practice righteousness before all men, being mindful of Almighty God.

169 All that is said concerning meats and unclean creeping things and wild animals relates to righteousness and righteous dealings between man and man.

231 It is the gift of God to be able to do good actions.

248 Our desire that our children may possess self-control is only realized by the power of God.

257 It is a recognized principle that God by his very nature accepts the humble.

II Enoch, 1–50 A.D.

2:2 Now, therefore, my children, I tell you: turn not from God before the face of the vain, who made not heaven and earth, for these shall perish and those who worship them.

7:3 These are God's apostates, who obeyed not God's commands but took counsel with their own will.

Chap. 9 This place, O Enoch, is prepared for the righteous, who endure all manner of offence from those that exasperate their souls, who avert their eyes from iniquity, and make righteous judgment, and give bread to the hungering, and cover the naked with clothing, and raise up the fallen, and help injured orphans, and who walk without fault before the face of the Lord and serve him alone, and for them is prepared this place for eternal inheritance.

10:4–6 This place, O Enoch, is prepared for those who dishonor God, who on earth practise sin against nature, which is child corruption after the sodomitic fashion, magic-making, enchantments and devilish witchcrafts, and who boast of their wicked deeds, 5 stealing, lies, calumnies, envy, rancor, fornication, murder, and who, accursed, steal the souls of men, who, seeing the poor, take away their goods and themselves wax rich, injuring them for other men's goods; who being able to satisfy the empty, made the hungering to die; being able to clothe, stripped the naked; 6 and who knew not their Creator, and bowed down

to soulless gods, who can not see nor hear, vain gods; who also built hewn images and bow down to unclean handiwork; for all these is prepared this place amongst these, for eternal inheritance.

34:1, 2 They have rejected my commandments and my yoke, worthless seed has come up, not fearing God, and they would not bow down to me, but have begun to bow down to vain gods, and denied my unity, 2 and have laden the whole earth with untruths, offences, abominable lecheries, namely one with another, and all manner of other unclean wickednesses, which are disgusting to relate.

42:6–14 Blessed is he who fears God and serves him. . . . . 7 Blessed is he who judges a judgment justly to the widow and orphan and helps everyone that is wronged. . . . . 10 Blessed is he who turns back from the changeable path and walks along the straight path. 11 Blessed is he who sows the seeds of righteousness. . . . . 12 Blessed is he in whom is truth. . . . . 13 Blessed is he in whose mouth is mercy and gentleness. 14 Blessed is he who understands the Lord's works and glorifies the Lord God.

52:1–15 Blessed is the man who opens his lips in praise of God of Sabaoth and praises the Lord with his heart. 2 Cursed is every one who opens his lips for the bringing into contempt and calumny of his neighbors, because he brings God into contempt. 3 Blessed is he who opens his lips blessing and praising God. 4 Cursed is he before the Lord all the days of his life, who opens his lips to curse and abuse. 5 Blessed is he who blesses all the Lord's works. 6 Cursed is he who brings the Lord's creation into contempt. 7 Blessed is he who looks down and raises the fallen. 8 Cursed is he who looks to and is eager for the destruction of what is not his. 9 Blessed is he who keeps the foundations of his fathers made firm from the beginning. 10 Cursed is he who perverts the decrees of his forefathers. 11 Blessed is he who implants peace and love. 12 Cursed is he who disturbs those that love their neighbors. 13 Blessed is he who speaks with humble tongue and heart to all. 14 Cursed is he who speaks peace with his tongue, while in his heart there is no peace, but a sword. 15 For all these things will be laid bare in the weighing scales and in the books, on the day of the great judgment.

53:1 And now, my children, do not say: "Our father is standing before God and is praying for our sins," for there is no helper of any man who has sinned.

59:1, 5 Whoever defiles the soul of beast, defiles his own soul. . . . . 5 And he who does any beast any injury whatsoever, in secret, it is evil practice, and he defiles his own soul.

61:4, 5 When man puts a good thought in his heart, brings gifts from his labors before the Lord's face, and his hands made them not,

then the Lord will turn away his face from the labor of his hand, and he can not find the labor of his hands. 5 And if his hands made it, but his heart murmur, and his heart cease not to murmur incessantly, he has not any advantage.

63:1, 2 When man clothes the naked and fills the hungry, he will find reward from God. 2 But if his heart murmur, he commits a double evil: ruin of himself and of that which he gives; and for him there will be no finding of reward on account of that.

Philo, 15–45 A.D.

Creation 24 (1:21) Of existing things there are some that partake neither of virtue nor of vice; as for instance, plants and irrational animals; the one because they are destitute of soul, and are regulated by a nature void of sense; and the other because they are not endowed with mind or reason. But mind and reason may be looked upon as the abode of virtue and vice; as it is in them they seem to dwell. Some things alone partake of virtue alone, being without participation in any kind of vice; as for instance the stars. . . . . Some things again are of mixed nature, like man, who is capable of opposite qualities, of wisdom and folly, of temperance and dissoluteness, of courage and cowardice, of justice and injustice, in short of good and evil, of what is honorable and what is disgraceful, of virtue and vice.

Allegories of Laws 1:32 (1:68) In these words Moses intends to stretch out the particular virtues. And they also are four in number: prudence, temperance, courage, and justice. Now the greatest river from which the four branches flow off is generic virtue, which we have already called goodness.

Till. Noah 4 (1:381) I will cut down all the trees of folly, and intemperance, and injustice, and cowardice; and I will eradicate all the plants of pleasure, and appetite, and anger, and passion, and of all similar affections, even if they have raised their heads as high as heaven.

Confusion of Tongues 25 (2:38) But man is almost the only one of all living things which, having a thorough knowledge of good and evil, often chooses that which is worst, and rejects those things which are worthy of earnest pursuit, so that he is often most justly condemned as being guilty of deliberate and studied crime.

Heir of Divine Things 35 (2:126, 127) Of the ten commandments engraved on these tables which are properly and especially laws, there is an equal division into two numbers of five; the first of which contains the principle of justice relating to God, and the second those relating to man. . . . . These are generic rules, comprehending nearly all offences whatever, and to one of these rules each particular and special action is naturally referrible.

Plot. 32 (1:272) Such also is the miserable life of a wicked man, who has received for his inheritance the most painful of the four passions, pain and terror; the one being equivalent to groaning, and the other to trembling; for it is inevitable, that some evil should either be present to or impending over such a man. Now the expectation of impending evil causes fear, but the suffering of present evil causes pain.

On the other hand, he who pursues virtue is found to be in the enjoyment of corresponding blessings; for either he has acquired what is good or he will attain to it.

Books of Adam and Eve, ca. 200 A.D.

Apoc. 19:3 (Eve's Account of the Fall) And when he had received the oath from me, he went and poured upon the fruit the poison of his wickedness, which is lust, the root and beginning of every sin, and he bent the branch on the earth and I took of the fruit and I ate.

III Baruch, 100–150 A.D.

4:16, 17 Know therefore, O Baruch, that as Adam through this very tree obtained condemnation, and was divested of the glory of God, so also the men who now drink insatiably the wine which is begotten of it transgress worse than Adam, and are far from the glory of God, and are surrendering themselves to the eternal fire. 17 For [no] good comes through it. For those who drink it to surfeit do these things: neither does a brother pity his brother, nor a father his son, nor children their parents, but from the drinking of wine come all evils, such as murders, adulteries, fornications, perjuries, thefts, and such like. And nothing good is established by it.

13:4 But where there is murder, there also are they in the midst, and where are fornications, adulteries, thefts, slanders, jealousies, perjuries, drunkenness, strife, envy, murmurings, whispering, idolatry, divination, and such like, then are they workers of such works, and of others worse.

16:4 For they did not hearken to my voice, nor did they observe my commandments, nor do them, but were despisers of my commandments and insolent toward the priests who proclaimed my words to them.

II. PALESTINIAN

I Enoch (Part II, Similitudes), 94–64 B.C.

42:3 Unrighteousness went forth from her chambers:
Whom she sought not she found,
And dwelt with them
As rain in a desert
And dew on a thirsty land.

69:9–11 And he (Pênêmûe) instructed mankind in writing with ink and paper, and thereby many sinned from eternity to eternity and until this day. 10 For men were not created for such a purpose, to give confirmation to their good faith with pen and ink. 11 For men were created exactly like the angels, to the intent that they should continue pure and righteous; and death, which destroys everything, could not have taken hold of them, but through this their knowledge they are perishing.

Jubilees, 135–105 B.C.

5:12, 13 He made for all his works a new and righteous nature, so that they should not sin in their whole nature forever, but should be all righteous, each in his kind alway. 13 And the judgment of all is ordained and written on the heavenly tablets in righteousness—even (the judgment of) all who depart from the path which is ordained for them to walk in; and if they walk not therein, judgment is written down for every creature and for every kind.

15:26 And everyone that is born, the flesh of whose foreskin is not circumcised on the eighth day, belongs not to the children of the covenant which the Lord made with Abraham, but to the children of destruction; nor is there, moreover, any sign on him that he is the Lord's but (he is destined) to be destroyed and slain from the earth, and to be rooted out of the earth, for he has broken the covenant of the Lord our God.

21:21–23 I see, my son,
That all the works of the children of men are sin and wickedness,
And all their deeds are uncleanness and an abomination and a pollution
And there is no righteousness with them.
22 Beware, lest you should walk in their ways
And tread in their paths,
And sin a sin to death before the Most High God. . . . .
23 Turn away from all their deeds and all their uncleanness
And observe the ordinance of the Most High God
And do his will and be upright in all things.

22:10 My son, Jacob, may the God of all bless you and strengthen you to do righteousness, and his will before him.

22:14 And may he cleanse you from all unrighteousness and impurity, that you may be forgiven all the transgressions which you have committed ignorantly.

33:20 There is no greater sin than the fornication which they commit on earth; for Israel is a holy nation to the Lord its God, and a nation of inheritance, and a priestly and royal nation and for (his own) possession; and there shall no such uncleanness appear in the midst of the holy nation.

50:13 The man who does any of these things on the Sabbath shall die, so that the children of Israel shall observe the Sabbaths according to the commandments regarding the Sabbaths of the land.

Testaments of the Twelve Patriarchs 109–105 B.C.

Sim. 3:1–5 And now, my children, listen to me and beware of the spirit of deceit and envy. 2 For envy rules over the whole mind of a man, and permits him neither to eat nor to drink, nor to do any good thing. 3 But it ever suggests (to him) to destroy him that he envies, and so long as he that is envied flourishes, he that envies fades away. 4 Two years therefore I afflicted my soul with fasting in the fear of the Lord, and I learnt that deliverance from envy comes by the fear of God. 5 For if a man flees to the Lord, the evil spirit runs away from him, and his mind is lightened.

Jud. 14:1 Be not drunk with wine; for wine turns the mind away from the truth, and inspires the passion of lust, and leads the eyes into error.

Jud. 17:1 And now, I command you, my children, not to love money, nor to gaze upon the beauty of women.

Jud. 19:1 My children, the love of money leads to idolatry; because when led astray through money, men name as gods those who are not gods, and it causes him who has it to fall into madness.

Iss. 7:1 I am a hundred and twenty-six years old and am not conscious of committing any sin.

Dan 2:1, 2 Unless you keep yourself from the spirit of lying and of anger, and love truth and longsuffering, you shall perish. 2 For anger is blindness, and does not permit one to see the face of any man with truth.

Gad 5:1 Hatred, therefore, is evil, for it constantly mates with lying, speaking against the truth.

Asher 1:3–9 Two ways has God given to the sons of men, and two inclinations. . . . . 5 For there are two ways, of good and evil, and with these are the two inclinations in our breasts discriminating them. 6 Therefore if the soul takes pleasure in the good (inclination), all its actions are in righteousness. . . . . 8 But if it inclines to the evil inclination, all its actions are in wickedness.

Asher 3:1, 2 But do not you, my children, wear two faces like them, of goodness and of wickedness; but cleave unto goodness only,

for God has his habitation there, and men desire it. 2 But from wickedness flee, destroying the evil (inclination) by your good works; for those who are double-faced serve not God, but their own lusts, so that they may please Beliar and men like themselves.

Jos. 9:2 God loves him who in a den of wickedness combines fasting with chastity.

Jos. 10:1 You see, therefore, my children, how great things patience works and prayer with fasting.

Psalms of Solomon, ca. 60 B.C.

1:3 I thought in my heart that I was full of righteousness,
Because I was well off and had become rich in children.

1:8 Their transgressions went beyond those of the heathen before them;
They utterly polluted the holy things of the Lord.

2:2,3 Alien nations ascended thine altar
They trampled (it) proudly with their sandals;
3 Because the sons of Jerusalem had defiled the holy things of the Lord,
Had profaned with iniquities the offerings of God.

2:38, 39 So that he will distinguish between the righteous and the sinner
(And) recompense the sinners forever according to their deeds;
39 And have mercy on the righteous.

8:9–14 In secret places underground their iniquities (were committed) to provoke (him) to anger;
10 They wrought confusion, son with mother and father with daughter;
11 They committed adultery, every man with his neighbor's wife.
They concluded covenants with one another with an oath touching these things.
12 They plundered the sanctuary of God as though there was no avenger.
13 They trod the altar of God (coming straight) from all manner of uncleanness;
And with menstrual blood they defiled the sacrifices as (though these were) common flesh.
14 They left no sin undone in which they did not surpass the heathen.

13:4 The righteous was troubled on account of his errors
Lest he should be taken away along with the sinners.

14:1, 2 Faithful is the Lord to them that love him in truth,
To those who endure his chastening,
2 To those who walk in the righteousness of his commandments
In the Law which he commanded us that we might live.
The pious of the Lord shall live by it forever.

Fragments of a Zadokite Work, 18 B.C.–70 A.D.

1:7 And God considered their works; for they sought him with a perfect heart and he raised them up a Teacher of righteousness to lead them in the way of his heart.

6:10, 11 This means the three nets of Belial. . . . . 11 The first is fornication, the second is wealth (of wickedness), the third is the pollution of the Sanctuary.

7:12 They also polluted their holy spirit and with a tongue of blasphemies they opened the mouth against the statutes of the covenant of God, saying: They are not established.

Assumption of Moses, 7–29 A.D.

12:7 Not for any virtue or strength of mine, but of his good pleasure has his compassion and long-suffering fallen to my lot.

12:10, 11 Those, therefore, who do and fulfill the commandments of God shall increase and be prospered: 11 but those who sin and set at naught the commandments shall be without the blessings before mentioned, and they shall be punished with many torments by the nations.

II Baruch, 50–100 A.D.

9:1 Jeremiah, whose heart was found pure from sins. . . . .

14:7 And if others did evil, it was due to Zion, that on account of the works of those who wrought good works she should be forgiven, and should not be overwhelmed on account of the works of those who wrought unrighteousness.

15:5, 6 Man would not rightly have understood my judgment, unless he had accepted the law, and I had instructed him in understanding. 6 But now because he transgressed wittingly, yea, just on this ground that he knew of it, he shall be tormented.

54:15 For though Adam first sinned
And brought untimely death upon all,
Yet of those who were born from him
Each one of them has prepared for his own soul torment to come,
And again each one of them has chosen for himself glories to come.

85:2 And they (i.e., the righteous men and holy prophets) interceded for us with him who made us [because they trusted in their works] and the Mighty One heard their prayer and forgave us.

IV Esdras, 100–135 A.D.

3:21 For the first Adam, clothing himself with the evil heart, transgressed and was overcome; and likewise also all who were born of him.

4:30 For a grain of evil seed was sown in the heart of Adam from the beginning, and how much fruit of ungodliness has it produced to this time, and shall yet produce until the threshing-floor come!

7:35 And recompense shall follow,
And the reward be made manifest;
Deeds of righteousness shall awake,
And deeds of iniquity shall not sleep.

7:48 For the evil heart has grown up in us which has estranged us from God and brought us into destruction.

Pirke Aboth, ca. 200 A.D.

2:2 Comely is study of Torah with worldly occupation, for toil in both makes sin forgotten. And all Torah without work ends in failure and brings with it sin.

2:12, 13 He said to them: Go and see what is that good way to which a man should cleave. R. Eliezer said. A good eye. R. Joshua said: A good associate. R. Jose said: A good neighbor. R. Simeon said: He that regards the result of an action. R. Eleazar said: A good heart. He said to them, I regard the words of Eleazar b. Arach more than your words, for your words are included in his. 13 He said to them: Go and see what is that evil way from which a man should keep himself. R. Eliezer said. An evil eye. R. Joshua said: An evil associate. R. Jose said: An evil neighbor. R. Simeon said: He that borrows and does not pay. . . . R. Eleazar said: An evil heart. He said to them, I regard the words of Eleazar b. Arach more than your words; for your words are included in his.

4:5 The ignorant and the willful are alike sinners in regard to the profaning of the Name.

5:11 Seven kinds of punishments come upon the world for seven main transgressions. (The seven transgressions are as follows: failure to tithe, injustice, false teaching, false swearing, false worship, incest and bloodshed, not giving release to the earth.)

5:21 Jeroboam sinned and made many sin, and the sin of many depended on him.

5:22 Everyone who has three other things is one of the disciples of Balaam the wicked. . . . . If he has an evil eye, and a boastful soul, and a haughty spirit, he is of the disciples of Balaam the wicked. . . . .

The disciples of Balaam the wicked inherit Gehenna, and go down to the pit of destruction.

6:2 Everyone who is not occupied with the Torah is called reprobate.

D. THE TEACHING OF JESUS

E. MODERN LITERATURE

Toy, pp. 183–90*; Bousset, *Religion*, pp. 211–19*; Cremer, *s.v.;* Thayer, *s.v.;* Stevens, art. "Righteousness," H. *DB*^{5}*;* Burton, *Galatians*, pp. 436 ff., 460 ff.; Wendt, I, 256–364; Bruce, chaps. viii, ix; Votaw, art. "Sermon on the Mount," H. *DB*^{5}, V, 20*a*.

CHAPTER II

PERSONAL RELIGION AND ETHICS: THE PRIVILEGES AND DUTIES OF MEN

6. JESUS' OWN PERSONAL RELIGION AND PERSONAL MISSION

A. The Johannine Teaching

Jn 2:13–21 And the Passover of the Jews was at hand, and Jesus went up to Jerusalem. 14 And he found in the temple area the sellers of oxen and sheep and doves, and the money-changers sitting at their tables: 15 and making a scourge out of ropes he drove them all out of the temple area, and the sheep and the oxen; and he poured out the coins of the money-changers, and overturned their tables; 16 and to them that sold the doves he said, Take these away; do not make my Father's house a trading place. 17 His disciples remembered that it was written, Zeal for thy house shall eat me up. 18 The Jews therefore said to him, What sign have you to show us, seeing you do these things? 19 Jesus said to them, Destroy this temple, and in three days I will raise it up. 20 The Jews therefore said, It took forty-six years to build this temple, and will you raise it up in three days? 21 But he spoke of the temple of his body.

Jn 4:13, 14 Every one that drinks of this water will thirst again: 14 but whoever drinks of the water that I shall give him will never thirst; but the water that I shall give him will become in him a well of water springing up to eternal life.

Jn 4:31–34 In the meantime the disciples urged him, saying, Rabbi, eat. 32 But he said, I have food to eat that you know not. 33 The disciples therefore said one to another, Has any man brought him food to eat? 34 Jesus said to them, My food is to do the will of him that sent me, and to accomplish his work.

Jn 5:17–29 But Jesus answered them, My Father has gone on working even until now, and I am working. 18 Because of these words the Jews were more eager to kill him, because he not only broke the Sabbath, but also called God his own Father, making himself equal with God. 19 Jesus therefore said to them, In very truth I tell you, The Son can do nothing of himself, but what he sees the Father doing: for whatever he does, these things the Son also does in like manner. 20 For the Father loves the Son, and shows him all things that he himself does:

and greater works than these will he show him, that you may marvel. 21 For as the Father raises the dead and gives them life, even so the Son also gives life to whom he will. 22 For neither does the Father judge any man, but he has given all judgment to the Son; 23 that all may honor the Son, even as they honor the Father. He that does not honor the Son, does not honor the Father that sent him. 24 In very truth I tell you, He that hears my word, and believes him that sent me, has eternal life, and does not come into judgment, but has passed out of death into life. 25 In very truth I tell you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and those that hear shall live. 26 For as the Father has life in himself, even so he gave to the Son also to have life in himself; 27 and he gave him authority to execute judgment, because he is a son of man. 28 Do not be astonished at this: for the hour is coming, in which all that are in the tombs shall hear his voice, 29 and shall come forth; those who have done good, to a resurrection of life; and those whose practices have been evil, to a resurrection of judgment.

Jn 6:35, 44–58, 63 I am the bread of life: he that comes to me will never hunger, and he that believes in me will never thirst. . . . . 44 No man can come to me unless the Father that sent me draws him, and I will raise him up at the last day. 45 It is written in the prophets, And they shall all be taught by God. Every one that has heard from the Father, and has learned comes to me. 46 Not that any man has seen the Father, except he that is from God, he has seen the Father. 47 In very truth I tell you, He that believes has eternal life. 48 I am the bread of life. 49 Your fathers ate the manna in the wilderness, and they died. 50 This is the bread which comes down out of heaven, that a man may eat of it, and not die. 51 I am the living bread that came down out of heaven: if any man shall eat of this bread, he will live forever: and the bread which I will give is my flesh, for the life of the world.

52 The Jews therefore debated with one another, saying, How can this man give us his flesh to eat? 53 Jesus therefore said to them, In very truth I tell you, Unless you eat the flesh of the Son of man and drink his blood, you have no life in yourselves. 54 He that eats my flesh and drinks my blood has eternal life; and I will raise him up at the last day. 55 For my flesh is real food, and my blood is real drink. 56 He that eats my flesh and drinks my blood abides in me, and I in him. 57 As the living Father sent me, and I live because of the Father; so he that eats me shall live because of me. 58 This is the bread that came down out of heaven: not like that which the fathers ate, and died; he that eats this bread shall live forever. . . . . 63 It is the Spirit that gives life; the flesh is of no profit: the words that I have spoken to you are spirit and life.

Jn 7:2–9 Now the feast of the Jews, the feast of Tabernacles, was at hand. 3 So his brothers said to him, You ought to leave here and go into Judea, that your disciples also may see the works which you are doing. 4 For no man does anything in secret, and at the same time seeks to be publicly known. If you are doing these things, show yourself to the world. 5 For even his brothers did not believe in him. 6 Jesus therefore said to them, My time has not yet come;[1] but your time is always ready. 7 The world can not hate you; but it hates me, because I testify that its works are evil. 8 Go up to the feast; I am not going up to this feast, because my time has not yet come. 9 And having said these things to them, he remained in Galilee.

Jn 8:12 I am the light of the world: he that follows me will not walk in the darkness, but will have the light of life.

Jn 9:5 While I am in the world, I am the light of the world.

Jn 9:39 For judgment I came into this world, that those that are blind may see; and that those that see may become blind.

Jn 10:7, 9–11, 14–18 I am the door of the sheep. . . . . 9 I am the door; if any man enters by me he will be saved, and will go in and out and find pasture. 10 The thief comes only to steal, and kill, and destroy: I came that they may have life, and may have it abundantly. 11 I am the good shepherd: the good shepherd lays down his life for the sheep. . . . . 14 I am the good shepherd, and I know my own, and my own know me, 15 even as the Father knows me, and I know the Father. And I lay down my life for the sheep. 16 And I have other sheep that do not belong to this flock. These also I must bring, and they will hear my voice, and they will become one flock with one shepherd. 17 This is the reason why the Father loves me, because I lay down my life, to take it again. 18 No one takes it away from me, but I lay it down of my own will. I have authority to lay it down, and I have authority to take it again. I received this authority from my Father. (See also 15:1–16.)

Jn 11:25, 26 I am the resurrection and the life: he that believes in me, even though he die, yet he will live; 26 and whoever lives and believes in me will never die.

Jn 12:20–33 Now there were certain Greeks among those that went up to worship at the feast. 21 They came accordingly to Philip, who was of Bethsaida of Galilee, and made this request, Sir, we should like to see Jesus. 22 Philip went and told Andrew, and Andrew and Philip went and told Jesus. 23 And Jesus answered them, The hour has come[2] for the Son of man to be glorified. 24 In very truth I tell you, Unless a grain of wheat falls into the earth and dies, it remains a

[1] Compare Jn 12:23; 17:1. [2] Compare Jn 7:6; 17:1.

single grain; but if it dies, it produces many more. 25 He that loves his life loses it; and he that hates his life in this world will keep it to life eternal. 26 If any man will serve me, let him follow me; and where I am, there will my servant be also. If any man serves me, the Father will honor him. 27 Now is my soul troubled; and what shall I say? Father, save me from this hour? But it was for this cause that I came to this hour. 28 Father, glorify thy name. Then there came a voice out of heaven, saying, I have both glorified it, and will glorify it again. 29 The multitude that stood by, and heard it, said that it had thundered: others said, An angel has spoken to him. 30 Jesus said, This voice was not for me, but for you. 31 Now is there a judgment of this world: now will the prince of this world be cast out. 32 And I, if I am lifted up from the earth, will draw all men unto myself. 33 But this he said signifying in what way he would die.

Jn 13:12–15 So when he had washed their feet, and had put on his coat, and sat down again, he said to them, Do you know what I have done to you? 13 You call me, Teacher, and Lord: and you do well; for so I am. 14 If I then, the Lord and the Teacher, have washed your feet, you ought also to wash one another's feet. 15 For I have given you an example, that you also should do as I have done to you.

Jn 14:31 That the world may know that I love the Father, and what the Father commanded me, that I do.

Jn 17:1–6, 18, 19, 25, 26 When Jesus had spoken these things, he lifted his eyes to heaven, and said, Father, the hour has come;[1] glorify thy Son, that the Son may glorify thee; 2 even as thou gavest him authority over all flesh, that to all whom thou hast given him, he should give eternal life. 3 And this is life eternal, to know thee, the only true God, and him whom thou didst send, even Jesus Christ. 4 I have glorified thee on the earth, in that I have accomplished the work which thou hast given me to do.[2] 5 And now glorify thou me, O Father, with thyself with the glory which I had with thee before the world was. 6 I have manifested thy name to the men whom thou gavest me out of the world: they were thine and thou gavest them to me; and they have kept thy word. . . . . 18 As thou didst send me into the world, even so have I sent them into the world. 19 And for their sakes I consecrate myself, that they themselves also may be truly consecrated. . . . . 25 O righteous Father, the world has not known thee, but I have known thee; and these knew that thou didst send me; 26 and I have made known to them thy name, and will make it known; that the love with which thou hast loved me may be in them and I in them.

Jn 18:37 Pilate therefore said to him, Are you a king, then? Jesus answered, You say that I am a king. To this end I was born, and to

[1] Compare Jn 7:6; 12:23. [2] Compare Jn 4:34; 19:30.

this end have come into the world, to testify to the truth. Every one that is of the truth hears my voice.

Jn 19:28–30 After this Jesus, knowing that all things had been finished, that the scripture might be fulfilled, said, I am thirsty. 29 There stood there a vessel full of sour wine, and fastening a sponge full of the wine on a hyssop stick, they put it to his mouth. 30 When then he had received the wine, Jesus said, It is finished, and bowing his head he gave up his spirit.

B. THE SYNOPTIC TEACHING

Mt 3:13–17 Then came Jesus from Galilee to the Jordan to John to be baptized by him. 14 But John was reluctant to baptize him, saying, I need to be baptized by you, and do you come to me? 15 But Jesus said to him, Permit it now: for thus it becomes us fully to perform every requirement. Then John consented and baptized him [vs. 14, M or M^2].	Mk 1:9–11 And in those days Jesus came from Nazareth of Galilee, and was baptized by John in the Jordan.	Lk 3:21, 22 Now when all the people were baptized, Jesus also was baptized.
16 And when Jesus was baptized, he went up immediately from the water: and the heavens were opened to him, and he saw the Spirit of God descending as a dove, and coming upon him:	10 And immediately as he was coming up out of the water, he saw the heavens rent asunder, and the Spirit as a dove descending upon him.	And as he was praying the heaven was opened, 22 and the Holy Spirit descended in a bodily form, as a dove, upon him,
17 and a voice came out of the heavens, saying, This is my beloved Son, in whom I have taken delight.	11 And a voice came out of the heavens, You are my beloved Son, in you I have taken delight [18].	and a voice came out of heaven, You are my beloved Son; in you I have taken delight.

Mk 1:16–20 And passing along by the Sea of Galilee, he saw Simon, and Andrew, the brother of Simon, casting a net in the sea; for they were fishers. 17 And Jesus said to them, Follow me, and I will make you fishers of men. 18 And immediately they left the nets, and followed him. 19 And going on a little further, he saw James the son of Zebedee, and John his brother, who also were in the boat, putting their nets in order. 20 And immediately he called them, and they left their father Zebedee in the boat with the hired servants, and went after him [22. Mt 4:18–22].

Mk 1:21–27 And they went into Capernaum. And on the Sabbath he attended the synagogue and preached the sermon. 22 And they were astonished at his teaching, for he taught them as one who was conscious of authority, and not as the scribes were accustomed to do. 23 And at that moment there was in their synagogue a man under the control of an unclean spirit. 24 And he cried out, saying, What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are, the Holy One of God. 25 And Jesus rebuked the spirit, saying, Be still, and come out of him. 26 And the unclean spirit, throwing the man into convulsions and crying with a loud voice, came out of him. 27 And all were astonished, so that they debated with themselves, saying, What is this? A new teaching! With authority he commands even the unclean spirits, and they are obedient to him [24. Lk 4:31–36].

Mk 1:29–31. (See under 1, B, 5, p. 36.) Mk 1:32, 34. (See under 1, B, 7, p. 40.)

Mk 1:35–39 And rising up very early in the morning, he went out into a place apart from the dwellings of men, and prayed there. 36 And Simon and his companions followed him. 37 And when they found him they said to him, All the people are looking for you. 38 And he said to them, Let us go into the towns nearby that I may preach there also. For it was for this purpose that I left Capernaum. 39 And he went throughout Galilee preaching in the synagogues and expelling the demons from people[1] [25. Lk 4:42–44].

Mk 2:5–12*a* And Jesus seeing their faith said to the paralytic, Son, your sins are forgiven. 6 And some of the scribes were sitting there and reasoning in their minds: 7 Why does this man speak in this way? This is blasphemy; who can forgive sins except one, even God? 8 And Jesus, immediately perceiving intuitively that they were reasoning in this way, said to them, Why do you reason this way in your minds? 9 Which is easier, to say to the paralytic, Your sins are forgiven, or to say, Arise, take up your pallet and go your way? 10 But that you may

[1] Mt 4:23 reads: "And he went about all Galilee, teaching in their synagogues, and preaching the good news of the kingdom, and healing every kind of disease and sickness" [23; see also Mt 9:35 (70)].

know that the Son of man has authority to forgive sins on the earth—he said to the paralytic—11 I say to you, Arise, take up your pallet, and go to your home. 12 And immediately he arose and took up his pallet and went out before them all [28. Mt 9:2–7; Lk 5:20–25].

Mk 2:14, 15 [29]. (See under 1, B, 4, p. 32.)

Mk 2:16, 17 And when the scribes of the Pharisees saw that he was eating with the sinners and tax-collectors, they said to his disciples, Why does he eat with the tax-collectors and sinners? 17 And when Jesus heard it he said, It is not the strong that need a physician, but the sick. I came not to call righteous men, but sinners[1] [29. Mt 9:11–13; Lk 5:30–32].

Mk 2:27, 28 And he said to them, The Sabbath was made for man, not man for the Sabbath; 28 so that the Son of man is lord even of the Sabbath [31. Mt 12:8; Lk 6:5].

Mk 8:31–37 And he began to teach them, that the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again. 32 And he spoke the saying openly. And Peter took him, and began to remonstrate with him. 33 But he turning about, and seeing his disciples, rebuked Peter, and said, Get behind me, Satan; for your thoughts are not the thoughts of God, but of man. 34 And he called to him the multitude with his disciples, and said to them, If any man would come after me, let him deny himself, and take up his cross, and follow me. 35 For whoever chooses to save his life will lose it; and whoever loses his life for my sake and the gospel's[2] will save it. 36 For of what profit is it to a man to gain the whole world, and forfeit his life? 37 For what can a man give to buy back his life [87. Mt 16:21–26; Lk 9:22–25]?

Mk 9:7 And there came a voice out of the cloud, This is my beloved Son,[3] hear him [88. Mt 17:5; Lk 9:35].

Mk 9:30–32 And he was passing through Galilee, and wished no one to know it. 31 For he was teaching his disciples and saying to them, The Son of man is to be delivered into the hands of men, and they will kill him, and three days after his death he will rise again. 32 But they did not understand what he said, and were afraid to ask him what he meant [90. Mt 17:22, 23; Lk 9:43*b*–45].

Mk 10:13–16 And they were bringing to him little children that he might touch them, and the disciples reproved them. 14 But when Jesus saw it he was indignant and said to them, Let the little children come to me, do not hinder them, for to such belongs the king-

[1] Lk 5:32 adds: "to repentance."

[2] Mt 16:25 and Lk 9:24 omit: "and the gospel's."

[3] Mt 17:5 adds: "in whom I have taken delight." Cf. Mk 1:11 and parallel above.

dom of God. 15 Of a truth I tell you, Whosoever shall not receive the kingdom of God as a little child will by no means enter it. 16 And taking the children in his arms, he blessed them, laying his hands upon them [136. Mt 19:13–15; Lk 18:15–17].

Mk 10:32–34 And again taking the twelve, he began to tell them what was to happen to him, saying, 33 We are going up to Jerusalem, and the Son of man will be delivered to the chief priests and the scribes, and they will condemn him to death and will deliver him to the Gentiles, 34 and they will mock him and spit upon him and scourge him and kill him and after three days[1] he will rise again [139. Mt 20:17–19; Lk 18:31–33].

Mk 10:35–45 And James and John, the sons of Zebedee, came to him and said, Teacher, we have a request to make. Will you grant it? 36 And he said to them, What do you want me to do for you? 37 And they said, Grant us that we may sit one on your right hand and one on your left in your glory. 38 And Jesus said to them, You do not know what you are asking. Can you drink the cup that I drink and with the baptism with which I am baptized can you be baptized? 39 And they said, We can. And Jesus said to them, The cup that I drink you will drink, and with the baptism with which I am baptized you will be baptized. 40 But to sit on my right hand and on my left is not mine to give, but is for those for whom it has been prepared. 41 And when the ten heard of it they began to be indignant with reference to James and John. 42 And Jesus called them to him and said to them, You know that those that are esteemed as rulers of the Gentiles lord it over them; and the great ones among them exercise authority over them. 43 But it is not so among you: but whoever wishes to become great among you will have to be your servant; 44 and whoever wishes to be first among you will have to be servant of all. 45 For the Son of man also came not to be served, but to serve and to give his life a ransom for many [140. Mt 20:20–28; Lk 22:25–27 (173. J)].

Mk 11:15–17 And they came to Jerusalem. And entering into the temple area, he set about driving out those that were buying and those that were selling in the temple area, and the tables of the money-changers and the seats of those who were selling doves he overturned. 16 And he would not allow anyone to carry a vessel through the temple area. 17 And he said to them, Is it not written, My house shall be called a house of prayer for all the nations? But you have made it a den of robbers [146. Mt 21:12, 13; Lk 19:45, 46].

Mk 14:22–24 And as they were eating, he took bread and blessed it and broke it and gave it to them, and said, Take this, it is my body. 23 And he took a cup and gave thanks and gave it to them, and they

[1] Mt 20:19 and Lk 18:33 read: "the third day."

all drank of it. 24 And he said to them, This is my covenant blood which is poured out for many[1] [173. Mt 26:26–28; Lk 22:19, 20].

Mk 14:32–42 And they came to a place called Gethsemane, and he said to his disciples, Sit here while I pray. 33 And he took with him Peter and James and John, and he began to be appalled and distressed, 34 and he said to them, My soul is sorrowful unto death; stay here and keep awake. 35 And going forward a little way, he fell upon the ground and prayed that if possible he might escape what seemed impending. 36 And he said, Abba, Father, all things are possible to thee. Take this cup from me. Yet not what I will, but what thou willest. 37 And he came and found them sleeping, and said to Peter, Simon, are you asleep? Could you not manage to keep awake one hour? 38 Be wakeful and pray, that you may not fall into temptation. The spirit is willing, but the flesh is weak. 39 And again he went away and prayed, saying the same thing. 40 And again on his return he found them sleeping, for their eyes were heavy, and they did not know what answer to make to him. 41 And he came a third time, and said to them, Sleep on what time is left and rest. . . . . The time is up. The hour has come. See, the Son of man is being betrayed into the hands of the sinners. 42 Rise, let us be going. My betrayer is at hand [174. Mt 26:36–46; Lk 22:39–46 (J)].

Mk 14:61*b*, 62 Again the high priest asked him, Are you the Christ, the Son of the Blessed One? 62 And Jesus said, I am, and you will see[2] the Son of man sitting at the right hand of the Power, and coming with the clouds of heaven [176. Mt 26:63, 64; Lk 22:69].

Mk 15:33, 34 And at the sixth hour darkness came over the whole land and lasted until the ninth hour. 34 And at the ninth hour Jesus cried with a loud voice, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me [178. Mt 27:45, 46; Lk 23:44]?

Mt 4:1–11; Lk 4:1–13 [19. G]. (See under 2, B, p. 49.)

Lk 7:31–35 To what then shall I compare this generation? . . . . 32 They are like children that sit in a marketplace, and call to one another, and say,

> We piped to you and you did not dance:
> We mourned and you did not weep.

[1] Or, "This is my blood which is poured out for many to ratify the covenant." Mt 26:28 adds: "for the forgiveness of sins." In Lk 22:19, 20 most manuscripts read: "This is my body which is given for you. This do in remembrance of me. . . . . This cup is the new covenant in my blood, which is poured out for you." But WH regard all except "This is my body" as an interpolation based on I Cor 11:24 f.

[2] Mt 26:64 reads: "From this time on you will see." Lk 22:69 reads: "From now on the Son of man will be seated at the right hand of the power of God."

33 For John the Baptist came neither eating bread nor drinking wine, and you say, He has a demon. 34 The Son of man has come eating and drinking, and you say, Why, here is a glutton and a drinker of wine, a friend of tax-collectors and sinners. 35 And wisdom is justified by all her children [47. G; Mt 11:16–19].

Lk 2:40–52 And the child grew and increased in strength, growing in wisdom, and the favor of God was upon him. 41 And the parents of Jesus were accustomed to go every year to Jerusalem to attend the feast of the passover. 42 And when he was twelve years old, they went up as usual. 43 And when the feast was over and they were returning, the boy Jesus remained behind in Jerusalem, and his parents were not aware of it. 44 But supposing him to be in the caravan they went on till the night, and then searched for him among their relatives and acquaintances. 45 And not finding him, they returned to Jerusalem, searching for him. 46 And after three days they found him in the temple area, sitting among the teachers, both listening to them and asking them questions. 47 And all who heard him were astonished at his intelligence and his answers. 48 And when they saw him they were greatly surprised, and his mother said to him, My child, why did you treat us in this way? Your father and I in anguish have been searching for you. 49 And he said to them, Why were you searching for me? Did you not know that I would surely be in my Father's house? 50 And they did not understand what he meant. 51 And he returned to Nazareth and was in subjection to them. And his mother cherished all these things in her memory. 52 And Jesus continued to advance in wisdom and in stature, and in favor with God and men [14–16. LI].

Lk 4:16–22 And he came to Nazareth where he had been brought up: and following his usual practice, he went into the synagogue on the Sabbath day; and he stood up to read the scriptures. 17 And there was given him the roll of the prophet Isaiah. And he opened and found the place where it was written,

18 The Spirit of the Lord is upon me
Because he anointed me to preach good tidings to the poor.
He has sent me to announce release to the captives,
And recovery of sight to the blind,
To set at liberty them that are bruised,
19 To proclaim the acceptable year of the Lord.

20 And he rolled up the roll and gave it back to the attendant: and sat down; and the eyes of all who were in the synagogue were fixed upon him. 21 And he began his discourse with the words, Today this scripture has been fulfilled in your hearing. 22 And all spoke well of him, and wondered at the winning words that fell from his lips [21. G].

Lk 23:46 And, speaking in a loud voice, Jesus said, Father, into thy hands I commend my spirit; and having said this, he expired [178. J].

Mt 5:17 Do not suppose that I came to destroy the law or the prophets; I came not to destroy, but to fulfil [36. M].

Mt 17:24–27 And when they came into Capernaum those that received the didrachma[1] came to Peter and said, Does not your teacher pay the didrachma?[1] 25 He said, Yes. And when Peter had come into the house, before he had said anything, Jesus said to him, What do you think, Simon? From whom do the kings of the earth receive tribute, from their sons or from aliens? 26 And when he said, From aliens, Jesus replied, Then the sons are exempt. 27 But that we may not give them offense, go cast a hook into the sea, take the first fish that you catch, and opening his mouth you will find a shekel. Give this to them for you and me [91. M[1]].

(See also all passages under 10, "Discipleship to Jesus," pp. 168 ff.)

C. THE VIEWS OF JEWISH WRITERS

I. NON-PALESTINIAN

II. PALESTINIAN

D. THE TEACHING OF JESUS

E. MODERN LITERATURE

Wendt, II, 184–218; Burton, "The Personal Religion of Jesus," *BW*, December, 1899.

7. THE EXTERNALS OF RELIGION

1. THE SABBATH

A. THE JOHANNINE TEACHING

Jn 5:5, 8–10, 16, 17 Now there was a certain man who had been ill for thirty-eight years. . . . . 8 Jesus said to him, Rise, take up your pallet and walk. 9 And immediately the man was made well, and took up his pallet and walked away. Now this took place on the Sabbath. 10 The Jews therefore said to the man, It is the Sabbath, and you are not allowed to carry your pallet. . . . . 16 On this account the Jews persecuted Jesus, because he was doing these things on the Sabbath. 17 And he answered them, My Father has gone on working even until now, and I am working.

Jn 7:22, 23 Moses gave you circumcision, not because it originated with him but with the fathers, and on the Sabbath you circumcise a man. 23 If a man can be circumcised on the Sabbath that the law of

[1] The half-shekel which each Jew was expected to pay for the maintenance of the temple worship. See Exod 30:13.

Moses may not be broken, are you angry with me because I made a man whole and sound on the Sabbath?

Jn 9:13, 14, 16 They bring to the Pharisees the man who had been blind. 14 Now it was on the Sabbath that Jesus made the clay and restored his sight. . . . . 16 Some therefore of the Pharisees said, This man is not from God, because he does not keep the Sabbath. Others said, How can a sinful man do such signs? And there was a division among them.

B. THE SYNOPTIC TEACHING

Mk 1:21 And they came to Capernaum. And immediately, it being the Sabbath, he went into the synagogue and taught [24. Lk 4:31].

Mt 12:1–8 At that season Jesus went on the Sabbath through the grain fields. And his disciples were hungry, and began to pluck the heads of grain and to eat them. 2 And the Pharisees seeing them said to him, See here, your disciples are doing what it is not permitted to do on the Sabbath. 3 And he said to them Have you not read what David did when he and his companions were hungry, 4 how he went into the house of God and ate the "loaves of presentation" which neither he nor his companions were allowed to eat, but only the priests? 5 Or have you not read that on the Sabbath the priests in the temple break the Sabbath and are held guiltless? 6 And I say to you that there is something greater than the temple here. 7 And if you had perceived the meaning of this saying, I will desire mercy and not sacrifice, you would not have condemned the guiltless. 8 For the Son of man is lord of the Sabbath [31].

Mk 2:23–28 Now he was going on the Sabbath through the grain fields; and his disciples began as they went to pluck the heads of grain. 24 And the Pharisees said to him, See here, why are they doing on the Sabbath what is not permitted? 25 And he said to them, Did you never read what David did when he was in need, and he and his companions were hungry, 26 how he went into the house of God in the high priesthood of Abiathar,[1] and ate the "loaves of presentation," which no one except the priests is allowed to eat, and gave also to his companions?

27 And he said to them, The Sabbath was made for man, and not man for the Sabbath.[2] 28 So that the Son of man is lord even of the Sabbath [31. Lk 6:1–5].

[1] Lk 6:4, like Mt 12:4, omits: "in the high priesthood of Abiathar."

[2] Lk 6:5 omits: "The Sabbath was made for man, not man for the Sabbath. So that."

Mt 12:9–14 And withdrawing thence he came into their synagogue; 10 and there was a man having a withered hand. And they asked him, Is it permissible to heal on the Sabbath? that they might make a charge against him. 11 And he said to them, What man of you who has a single sheep, will not, if it fall into a pit on the Sabbath, take hold and lift it out? 12 How much more valuable then a man is than a sheep! So that it is permissible to do good on the Sabbath. 13 Then he said to the man, Stretch out your hand. And he stretched it out, and it was restored, like the other. 14 And the Pharisees going out took counsel against him, how they might destroy him [32].

Mk 3:1–6 And again he entered into a synagogue; and there was a man there who had his hand withered. 2 And they watched him to see whether he would heal him on the Sabbath, that they might make a charge against him. 3 And he said to the man who had his hand withered, Stand up. 4 And he said to them, Is it permissible on the Sabbath day to do good or to do evil, to save life or to kill? And they said nothing. 5 And he looked around at them with anger, and with grief at the hardening of their hearts.[1] And he said to the man, Stretch out your hand. And he stretched it out, and it was restored. 6 And the Pharisees went out and immediately took counsel with the Herodians how to destroy him [32. Lk 6:6–11].

Lk 4:16–20. (See under 1, B, 6, p. 39.)

Lk 13:10–17 And he was teaching in one of the synagogues on the Sabbath; 11 and there was a woman there who had a spirit that had made her ill for eighteen years, and she was bowed down and could not at all raise herself up. 12 And Jesus seeing her called her to him and said to her, Woman, you have been released from your sickness. 13 And he laid his hands upon her, and immediately she stood up straight and praised God. 14 And the ruler of the synagogue, being indignant that Jesus healed on the Sabbath, said to the multitude, There are six days in which men ought to work; in them come and be healed and not on the Sabbath. 15 The Lord answered him, Hypocrites, does not each of you on the Sabbath let his ox or his ass out of the stall and lead him away to water? 16 And ought not this woman, being a daughter of Abraham, whom Satan has bound for eighteen years, to be loosed from her bondage on the Sabbath day? 17 And as he said these things all his opponents were ashamed and all the multitude rejoiced at all the glorious things done by him [119. P].

[1] Lk 6:10 omits: "with anger, and with grief at the hardening of their hearts."

Lk 14:1–6 And he went to the house of one of the rulers of the Pharisees on the Sabbath day to eat; and they were watching him. 2 And there was there a man that had dropsy. 3 And Jesus said to the lawyers and Pharisees, Is it permissible on the Sabbath to heal or not? 4 But they were silent. And he healed the man and sent him away. 5 And he said to them, Who of you that has an ox or an ass that falls into the pit, will not immediately lift him out on the Sabbath? 6 And they had nothing to say [123. P].

C. THE VIEWS OF JEWISH WRITERS

I. NON-PALESTINIAN

II Enoch, 1–50 A.D.

32:2 And I blessed the seventh day, which is the Sabbath, on which he rested from all his works.

Books of Adam and Eve, ca. 200 A.D.

Life 51:2 Man of God, mourn not for your dead more than six days, for on the seventh day is the sign of the resurrection and the rest of the age to come; on the seventh day the Lord rested from all his works

Apoc. Mos. 43:3 Mourn not beyond six days, but on the seventh day rest and rejoice on it, because on that very day, God rejoices (yes) and we angels (too) with the righteous soul, who has passed away from the earth.

II. PALESTINIAN

Jubilees, 135–105 B.C.

2:17, 18, 25, 27, 30 And he gave us a great sign, the Sabbath day, that we should work six days, but keep Sabbath on the seventh day from all work. 18 And all the angels of the presence, and all the angels of sanctification, these two great classes—he has bidden us to keep the Sabbath with him in heaven and earth. . . . . 25 He created heaven and earth and everything that he created in six days, and God made the seventh day holy for all his works; therefore he commanded on its behalf that, whoever does any work thereon shall die, and he who defiles it shall surely die. . . . . 27 And whoever does work thereon shall surely die eternally. . . . . 30 On this we kept Sabbath in the heavens before it was made known to any flesh to keep Sabbath thereon on the earth.

Fragments of a Zadokite Work, 18 B.C.–70 A.D.

8:15 Observe the Sabbath according to its true meaning.

13:1–5 As to the Sabbath, to observe it according to its law, no man shall do work on the sixth day from the time when the sun's orb in its fullness is still without the gate. . . . . 2 And on the Sabbath day no man shall utter a word of folly and vanity. 3 No man shall

lend aught to his neighbor. 4 None shall dispute on matters of wealth and gain. 5 None shall speak on matters of work and labor to be done on the following morning. . . . . [The remainder of the chapter gives in detail the laws governing the Sabbath-day observance.]

14:6 And he whom he leads astray into profaning the Sabbath and the feasts shall not be put to death; but it shall be the duty of the sons of man to watch him; and should he be healed of it, they shall watch him seven years and then he shall come into the congregation.

D. The Teaching of Jesus

E. Modern Literature

Oesterley and Box, chap. xviii; Driver, art. "Sabbath," in H. *DB*[5]*; Mann, "Observance of the Sabbath and Festivals," in *JQR* (1914), pp. 432–56, 498–532, esp. 510–32*; Bruce, chap. ii; Stevens, *Teaching*, chap. iv.

2. FASTING AND FOODS

A. The Johannine Teaching

B. The Synoptic Teaching

Mk 2:18–22 And the disciples of John and the Pharisees were fasting. And they came and said to him, Why do the disciples of John and the disciples of the Pharisees fast, and your disciples do not fast? 19 And Jesus said to them, Can the guests at a wedding fast[1] while the bridegroom is still with them? As long as they have the bridegroom with them, they can not fast.[2] 20 Days will come when the bridegroom shall be taken away from them; then they will fast. 21 Nobody sews a piece of unshrunken cloth on an old garment. And if he does, the new piece that he puts on pulls away from the old, and there is a worse rent than before.[3] 22 And no one puts new wine into old wine skins. And if he does, the wine bursts the skins, and the wine is lost as well as the skins. [But new wine must be put into new skins.][4] [30. Mt 9:14–17; Lk 5:33–38].

Mk 7:1–23 And there gathered about him the Pharisees and some of the scribes, who had come from Jerusalem. 2 And they noticed that some of his disciples were eating without having first washed their hands. 3 (For the Pharisees and the Jews generally do not eat without having first punctiliously washed their hands, observing in this the

[1] Mt 9:15 reads: "mourn."

[2] Mt 9:15 and Lk 5:34 omit the words: "As long as . . . . fast."

[3] Lk 5:36 reads: "No one tears a piece off of a new garment to patch an old one. And if he does, not only will he have torn the new one, but the patch taken from the new will not fit in with the old."

[4] Most authorities add in Luke, vs. 39: "No one having drunk old wine asks for new; for he says, The old is good."

tradition of the Elders,[1] 4 and when they come from the market they do not eat without having first undergone a ceremonial purification,[2] and there are many other things which they have received and hold, such as dipping of cups and pots and brazen vessels[3] into water.)[4] 5 And the Pharisees and the scribes asked him, Why do your disciples disregard the traditions of the Elders and eat without having first washed their hands? 6 And he said to them, Well did Isaiah describe you, in the words that are written in his prophecy, This people honors me with their lips, but their heart is far from me. 7 But there is no worship of me in their teaching what are but commandments of men. 8 You have left the commandment of God and observe the tradition of men.[5] 9 And he said to them, Very effectively do you reject the commandment of God to keep your own tradition. 10 For Moses said, Honor your father and mother, and He that speaks evil of father or mother shall surely be put to death. 11 But you say, If a man shall say to his father or his mother, Corban, in other words, Whatever of mine might yield you an income is dedicated, 12 he must not do any thing for his father or mother, 13 thus annulling the word of God by your tradition which you have handed down. And many things like this you do. 14 And calling the people to him again, he said to them, Listen to me, all of you, and understand. 15 There is nothing which entering into a man can defile him. It is the things that go forth from the man that defile the man. 17 And when he had left the crowd and come into the house, his disciples asked him to explain his aphorism. 18 And he said to them, Are you also so dull? Do you not see that nothing that enters into the man can defile him, 19 because it does not go into his heart, but into his belly, and is discharged into the sink. (By this saying he made all foods clean.)[6] 20 And he said, It is that which goes out from a man that defiles him. 21 For from within, out of the heart of men, the evil thoughts come, fornications, thefts, murders, adulteries, 22 covetousness,[7] malice,[7] deceit,[7] wantonness,[7] envy,[7] slander, pride,[7] folly.[7] 23 All these things, which are evil, come from within, and defile the man[8] [80. Mt 15:1–20].

Mt. 6:16–18 Moreover when you fast, do not, like the hypocrites, draw a long face; for they put on an appearance of sadness, that men may notice that they are fasting. In very truth I tell you, they have

[1] I.e., the teaching handed down from the teachers of former times.

[2] Most ancient authorities read: "without having bathed"; but some of the most ancient read, "without having been sprinkled."

[3] Some ancient authorities add: "and cots." [5] Mt 15 does not contain vs. 8.

[4] Mt 15:1 omits words in parentheses. [6] Mt 15:17 omits words in parentheses.

[7] Mt 15:19 omits these words, but adds: "false witness."

[8] Mt 15:20 adds: "but to eat without having washed one's hands does not defile the man."

received their reward. 17 But when you fast, anoint your head, and wash your face, 18 that your fasting may not be in the sight of men, but of your Father, who is in secret. And your Father, who sees in secret, will reward you [38. M].

C. THE VIEWS OF JEWISH WRITERS

I. NON-PALESTINIAN

Letter of Aristeas, after 130 B.C.

142 Therefore lest we should be corrupted by any abomination, or our lives be perverted by evil communications, he hedged us round on all sides by rules of purity, affecting alike what we eat, or drink, or touch, or hear, or see.

150 Wherefore all the rules which he has laid down with regard to what is permitted in the case of these birds and other animals, he has enacted with the object of teaching us a moral lesson. For the division of the hoof and the separation of the claws are intended to teach us that we must discriminate between our individual actions with a view to the practice of virtue.

169 And so concerning meats and things unclean, creeping things, and wild beasts, the whole system aims at righteousness and righteous relationships between man and man.

IV Maccabees, 63 B.C.–38 A.D.

1:33 When we are tempted towards forbidden meats, how do we come to relinquish the pleasures to be derived from them? Is it not that reason has power to repress the appetites?

5:26 He has commanded us to eat the things that will be convenient for our souls, and he has forbidden us to eat meats that would be the contrary.

II. PALESTINIAN

Testaments of the Twelve Patriarchs, 109–105 B.C.

Sim. 3:4 Two years I afflicted my soul with fasting in the fear of the Lord, and I learnt that deliverance from envy comes by the fear of God.

Jos. 9:2 For God loves him who in a den of wickedness combines fasting with chastity.

Fragments of a Zadokite Work, 18 B.C.–70 A.D.

8:15 And to observe . . . . the day of the Fast according to the utterances of them who entered into the New Covenant in the land of Damascus.

13:13 No man shall fast of his own will on the Sabbath.

15:1, 2 The regulation of the dwellers in the cities of Israel, according to these judgments, that a difference may be made between the unclean and the clean, and to make known (the difference) between the holy and the common. 2 And these statutes are to give instruction so that the whole nation may walk in them according to the law always.

II Baruch, 50–100 A.D.

20:5 Go, therefore, and sanctify yourself seven days, and eat no bread, nor drink water, nor speak to anyone. And afterwards come to that place and I will reveal myself to you, and speak true things with you.

IV Esdras, 100–135 A.D.

5:20–22 So I fasted seven days, mourning and weeping. . . . . 21 And after the seven days the thoughts of my heart began to oppress me again grievously; 22 then my soul recovered the spirit of understanding; and I began once more to address the Most High.

D. THE TEACHING OF JESUS

E. MODERN LITERATURE

Art. "Fasting," H. *DB*[5]; Bousset, *Religion*, pp. 207, 208*.

3. PLACES OF WORSHIP, SACRIFICES, AND OFFERINGS

A. THE JOHANNINE TEACHING

(See under 1, A, 6, p. 22.)

B. THE SYNOPTIC TEACHING

(See under 1, B, 6, p. 37.)

C. THE VIEWS OF JEWISH WRITERS

I. NON-PALESTINIAN

Sibylline Oracles (Book III), Second Century B.C.

3:573–78 There shall be thereafter a holy race of God-fearing men, 574 adhering to the counsels and the mind of the Most High; 575 who pay full honor to the temple of the mighty God, 576 with drink offerings and fat offerings and sacred hecatombs, 577 with sacrifices of lusty bulls and unblemished rams, 578 and piously offer as whole burnt sacrifices rich flocks of firstling sheep and lambs upon the great altar.

3:624–28 But thou, O man of wiles, tarry not with hesitation, 625 but turning round again make intercession to God. 626 Sacrifice to God hundreds of bulls and firstling lambs 627 and of goats in the circling seasons. 628 Yes, make intercession to him, the immortal God, if perchance he may have mercy upon you.

Letter of Aristeas, after 130 B.C.

158 For in the matter of meats and drinks he bids us first of all offer part as a sacrifice and then forthwith enjoy *our meal.*

234 The king asked the tenth, What is the highest form of glory? and he said, To honor God, and this is done not with gifts and sacrifices, but with purity of soul and holy conviction.

II Enoch, 1–50 A.D.

45:3 When the Lord demands bread, or candles, or flesh, or any other sacrifice, then that is nothing; but God demands pure hearts, and with all that *only* tests the heart of man.

46:1–3 If any one bring any gifts to an earthly ruler and have disloyal thoughts in his heart, and the ruler know this, will he not be angry with him, and not refuse his gifts, and not give him over to judgment? 2 Or if one man make himself appear good to another by deceit of tongue, but have evil in his heart, then will not the other understand the treachery of his heart, and himself be condemned since his untruth was plain to all? 3 And when the Lord shall send a great light, then there will be judgment for the just and the unjust, and there no one shall escape notice.

51:4 It is good to go morning, midday, and evening into the Lord's dwelling, for the glory of your Creator.

66:2 Bring all just offerings before the Lord's face. The Lord hates what is unjust.

Philo, 15–45 A.D.

Plant. 25 (1:438) God delights in altars on which no fire is burned, but which are frequented by virtues, and which do not blaze with great flame, such as those sacrifices do kindle which are offered by impious men, and which are no sacrifices at all, and which serve to remind one of the ignorances and wickedness of each of the sacrificers.

Plant. 30 (1:441) It is impossible to show gratitude to God in a genuine manner, by those means which people in general think the only ones, namely, offerings and sacrifices; for the whole world could not be a temple worthy to be raised in his honor, except by means of praises and hymns, and those too must be such as are sung, not by loud voices, but by the invisible and pure mind, which shall raise the shout and song to him.

Sibylline Oracles (Book IV), 80 A.D.

4:8, 9 For he has not as his habitation a stone set up in a temple, 9 dumb and helpless, a bugbear of many woes to mortals.

4:24–30 Happy shall those men be throughout the earth who truly love the Mighty God, blessing him 26 before eating and drinking, staunch in their godliness. 27 Who, when they see them, shall disown all temples 28 and altars, vain erections of senseless stones, 29 befouled with constant blood of living things and sacrifices 30 of four-footed beasts.

II. PALESTINIAN

Jubilees, 135–105 B.C.

1:17 And I will build my sanctuary in their midst, and I will dwell with them, and I will be their God and they shall be my people in truth and righteousness.

Testaments of the Twelve Patriarchs, 109–105 B.C.

Levi 3:6 Offering to the Lord a sweet-smelling savor, a reasonable and a bloodless offering.

Levi 9:7 And he taught me the law of the priesthood, of sacrifices, whole burnt offerings, first-fruits, freewill-offerings, peace offerings.

Psalms of Solomon, ca. 60 B.C.

2:2 Alien nations ascended thine altar,
They trampled it proudly with their sandals.

Fragments of a Zadokite Work, 18 B.C.–70 A.D.

1:3 For because of the trespass of those who forsook him he hid his face from Israel and from his sanctuary and gave them over to the sword.

14:1 No man shall send to the altar burnt-offering or meat-offering or frankincense or wood through the hand of a man (that is) unclean through any of the uncleannesses allowing him to defile the altar, for it is written: "The sacrifice of the wicked is an abomination, but the prayer of the righteous is like an offering of delight."

IV Esdras, 100–135 A.D.

10:21, 22 For thou seest how
our sanctuary is laid waste,
our altar thrown down;
our Temple destroyed,
our harp laid low.
22 Our song is silenced,
our rejoicing ceased;
the light of our lamp is extinguished,
the ark of our covenant is spoiled;
our holy things are defiled,
the name that is called upon us is profaned.

10:44, 45 This woman, whom you saw, is Sion, whom now you see as a builded city; 45 and whereas she said to you that she was barren thirty years: the reason is that there were three thousand years in the world before any offering was offered in (it).

D. THE TEACHING OF JESUS

E. MODERN LITERATURE

S.H. *ERK*, art. "Worship"; H. *ERE*, art. "Worship," especially pp. 762–76.

4. CIRCUMCISION

A. THE JOHANNINE TEACHING

Jn 7:22, 23. (See under 1, A, p. 24.)

B. THE SYNOPTIC TEACHING

Lk 1:59 And on the eighth day they came to circumcise the child [7. LI].

Lk 2:21 And when eight days had elapsed, which were required before his circumcision, he was given the name Jesus [10. LI].

C. THE VIEWS OF JEWISH WRITERS

I. NON-PALESTINIAN

IV Maccabees, 63 B.C.–38 A.D.

4:25 Even women for circumcising their sons, though they knew beforehand what would be their fate, were flung, together with their offspring, headlong from the rocks.

Philo, 15–45 A.D.

Circumcision 2 (3:176) I look upon circumcision as a symbol of two things of the most indispensable importance. First of all it is a symbol of the excision of the pleasures which delude the mind. . . . . The second thing is, that it is a symbol of a man's knowing himself, and discarding that terrible disease, the vain opinion of the soul. . . . .

II. PALESTINIAN

Jubilees, 135–105 B.C.

15:26, 27 And every one that is born, the flesh of whose foreskin is not circumcised on the eighth day, belongs not to the children of the covenant which the Lord made with Abraham, but to the children of destruction; nor is there, moreover, any sign on him that he is the Lord's, but (he is destined) to be destroyed and slain from the earth, and to be rooted out of the earth, for he has broken the covenant of the Lord our God. 27 For all the angels of the presence and all the angels of sanctification have been so created from the day of their creation.

15:33, 34 Now I announce to you that the children of Israel will not keep true to this ordinance, and they will not circumcise their sons according to all this law. 34 And there will be great wrath from the Lord against the children of Israel, because they have forsaken his covenant and turned aside from his word, and provoked and blasphemed, inasmuch as they do not observe the ordinance of this law (of circum-

cision); for they have treated their members like the Gentiles so that they may be removed and rooted out of the land. And there will no more be pardon or forgiveness for them . . . . for all the sin of this eternal error.

D. THE TEACHING OF JESUS

E. MODERN LITERATURE

Rosenau, *Jewish Ceremonial Institutions and Customs;* art. "Circumcision," H. *BD*[5]; art. "Circumcision," H. *ERE.*

8. THE MUTUAL RELATIONS OF MEN IN SOCIETY

1. JUSTICE AND MERCY

A. THE JOHANNINE TEACHING

B. THE SYNOPTIC TEACHING

Mk 1:40, 41 And there came to him a leper entreating him and saying, If you will you can make me clean. 41 And being touched with pity he stretched forth his hand and said to him, I will, be made clean [27. Mt 8:1, 2; Lk 5:12].

Mk 2:23–28 [31]. (See under 7, 1, B, p. 121.)

Mk 3:1–6 [32]. (See under 7, 1, B, p. 122.)

Mk 10:17–21 And as he was starting out on a journey, a man ran to him and kneeling down asked him, Good teacher, what shall I do to obtain eternal life? 18 And Jesus said to him, Why do you call me good? no one is good except one, even God. 19 You know the commandments, Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor thy father and mother. 20 And he said to him, Teacher, all these things I have observed from my youth. 21 And Jesus looked upon him and loved him, and said to him, One thing you lack; go, sell all that you have and give it to the poor, and you will have treasure in heaven; then come, follow me [137. Mt 19:16–21; Lk 18:18–22].

Lk 6:30–36 Give to every one that asks you for anything, and from him that takes away your property ask it not back. 31 And as you wish that men should do to you, do likewise to them. 32 And if you love those that love you, what credit is that to you? for even the sinners love those that love them. 33 And if you do good to those that do good to you, what credit is that to you? for even the sinners do that. 34 And if you lend to those from whom you expect the return of the loan, what credit is that to you? For sinners also lend to sinners that they may receive back as much as they lend. 35 But do you love your enemies and do good and lend, expecting nothing in return,

and your reward will be great and you will be sons of the Highest, because he is kind to the unthankful and wicked. 36 Be merciful as your Father is merciful [37. G; Mt 5:42–48 (M or G); 7:12 (42. M)]. (See under 5, B, pp. 95, 96.)

Lk 11:42 But woe to you Pharisees, because you pay tithes of the mint and the rue and every herb, but you neglect justice and the love of God.[1] But these latter you ought to have done without leaving the other undone [109. P; Mt 23:23 (157)].

Lk 14:12–14 [123. P]. (See under 8, 4, B, p. 137.)

Lk 16:19–26 Now there was a rich man who was clothed in purple and fine linen, and lived a gay and luxurious life. 20 And a poor man named Lazarus was laid at his door, full of sores, 21 and desiring to be filled with what fell from the rich man's table. And not only so but the dogs used to come and lick his sores. 22 And after a time the poor man died and was carried by the angels into the arms of Abraham. And the rich man also died and was buried. 23 And in Hades lifting up his eyes, being in torments, he saw Abraham afar off and Lazarus in his arms. 24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus to dip the tip of his finger in water and cool my tongue, because I am in anguish in this flame. 25 But Abraham said, Remember, child, that you had your fill of your good things in your life, and Lazarus likewise of the evil things. And now he is comforted here, and you are in anguish. 26 Besides all this, between us and you a great gulf has been immovably fixed, that those who wish to do so may not be able to cross from us to you or from you to us [130. P].

Lk 19:2, 8–10 There was a man named Zaccheus, who was a chief tax-collector, and was rich. . . . . 8 And Zaccheus stood and said to the Lord, See, Lord, I shall give half of my goods to the poor, and if I have extorted money from any one, I shall pay him back four times as much. 9 And Jesus said to him, Today salvation has come to this house, forasmuch as you yourself are[2] a son of Abraham. 10 For the Son of man came to seek and save that which was lost [142. P].

Mt 6:2–4 When therefore you give alms, do not blow a trumpet before you, as the hypocrites do in the synagogues and in the streets that they may be praised by men. In very truth I tell you, they have received their reward. 3 But when you do alms, let not your left hand know what your right hand is doing, 4 that your alms may be in secret. And your Father who sees what is done in secret will reward you [38. M].

[1] Mt 23:23 reads. "but you have left undone the weightier matters of the law, justice, and mercy, and faith (or faithfulness)."

[2] Most authorities read: "he himself is."

Mt 7:12 Whatever, therefore, you wish that men should do to you, even so do also to them: for this is the law and the prophets [42. M]. (Cf. Lk 6:31 [G] above.)

C. THE VIEWS OF JEWISH WRITERS

I. NON-PALESTINIAN

II. PALESTINIAN

Testaments of the Twelve Patriarchs, 109–105 B.C.

Zeb. 5:1–5. And now, my children, I bid you to keep the commands of the Lord, and to show mercy to your neighbors, and to have compassion towards all, not towards men only, but also towards beasts. For all this thing's sake the Lord blessed me, and when all my brethren were sick, I escaped without sickness, for the Lord knoweth the purposes of each. Have, therefore, compassion in your hearts, my children, because even as a man doeth to his neighbor, even so also will the Lord do to him. For the sons of my brethren were sickening and were dying on account of Joseph, because they showed not mercy in their hearts; but my sons were preserved without sickness, as ye know. And when I was in the land of Canaan, by the sea-coast, I made a catch of fish for Jacob my father; and when many were choked in the sea, I continued unhurt.

D. THE TEACHING OF JESUS

E. MODERN LITERATURE

Stevens, *Teaching*, chap. xi; Glover, *Jesus*, chap. vi.

2. RESISTANCE AND REVENGE; THE USE OF FORCE AGAINST EVIL

A. THE JOHANNINE TEACHING

Jn 2:13–17. (See under 6, A, p. 110.)

Jn 18:3–11 Judas, therefore, having received the band of soldiers and officers from the chief priests and Pharisees, came thither with lanterns and torches and weapons. 4 Jesus, therefore . . . . said to them, Whom are you seeking? 5 They answered him, Jesus of Nazareth. He said to them, I am he. . . . . 6 When, therefore, he said to them, I am he, they went back and fell to the ground. 7 Again, therefore, he asked them, Whom are you seeking? And they said, Jesus of Nazareth. 8 Jesus answered, I told you that I am he. If, therefore, you are seeking me, let these go. . . . . 10 Simon Peter, therefore, having a sword, drew it and struck the high priest's servant and cut off his right ear. And the name of the servant was Malchus.

11 Jesus therefore said to Peter, Put up the sword into the sheath; the cup which my Father gave me, shall I not drink it?

Jn 18:22, 23 And . . . . one of the officers standing by struck Jesus with his hand, saying, Is that the way you answer the high priest? 23 Jesus answered him, If I spoke evil, testify concerning the evil, but if well, why do you strike me?

B. THE SYNOPTIC TEACHING

Mt 5:38–42 You have heard that it was said, Eye for eye and tooth for tooth, 39 but I say to you, Resist not him that is evil, but if a man strikes you on the right cheek, turn him the other also. 40 And if a man wishes to sue you and take away your coat, let him have your overcoat also. 41 And whoever forces you to go one mile, go with him two. 42 Give to the man that asks you for anything, and do not turn away from the man who wishes to borrow of you [37. M or G].

Lk 6:27–30 But I say to you that hear, Love your enemies, do good to those that hate you, 28 bless those that curse you, pray for those who abuse you. 29 If a man strikes you upon the right cheek, offer him the other also, and if anyone takes away your overcoat, do not refuse to give him your coat also. 30 Give to him that asks you for anything, and from him that takes away your goods, ask them not back [37. G].

Mt 5:21–24 You have heard that it was said to the ancients, You shall not commit murder, and whoever shall commit murder shall be in danger of the judgment. 22 But I say to you that every one that is angry with his brother shall be answerable to the court, and whoever shall say to his brother, Raca, shall be answerable to the Sanhedrin, and whoever says, You fool, shall be liable to be cast into the Gehenna of fire. 23 If, therefore, you are offering your gift upon the altar and while doing so you remember that you have wronged your brother, 24 leave there your gift before the altar. Go first and be reconciled to your brother, and then come back and go on with the offering of your gift [37. M].

C. THE VIEWS OF JEWISH WRITERS

1. NON-PALESTINIAN

Letter of Aristeas, after 130 B.C.

148 They must be just and effect nothing by violence, and refrain from tyrannizing over others in reliance on their own strength.

168 Our law forbids us to injure anyone either by word or deed.

II Enoch, 1–50 A.D.

50:4 If ill-requitals befall you, return them not either to neighbor or enemy, because the Lord will return them for you and be your avenger on the day of great judgment, that there be no avenging here among men.

II. PALESTINIAN

Testaments of the Twelve Patriarchs, 109–105 B.C.

Gad 6:7 If he be shameless and persist in his wrong-doing even so forgive him from the heart, and leave to God the avenging.

Jos. 18:2 If any one seeks to do you evil, do well to him, and pray for him, and you shall be redeemed by the Lord from all evil.

Fragments of a Zadokite Work, 18 B.C–70 A.D.

10:2 As for that which he has said: "Thou shalt not take vengeance nor bear a grudge against the children of thy people," every man of those who have entered into the covenant, who brings a charge against his neighbor whom he has not rebuked before witnesses, and yet brings it in his fierce wrath or recounts it to his elders in order to bring him into contempt, is taking vengeance and bearing a grudge.

10:6 As regards the oath, touching that which he said "Thou shalt not avenge thee with thine own hand," the man who makes another man swear in open field—that is, not in the presence of the judges, or owing to their commands—has avenged himself with his own hand.

D. THE TEACHING OF JESUS

E. MODERN LITERATURE

Montefiore, *Synoptic Gospels*, pp. 512 ff.; Plummer, *Matthew*, p. 86; Tolstoi, *My Religion;* Burton and Mathews, *Life of Jesus*, p. 105.

3. MUTUAL ESTEEM AND CONSIDERATION

A. THE JOHANNINE TEACHING

Jn 13:1–5, 12–15 Now before the feast of the Passover, Jesus, knowing that his hour had come to depart out of this world and go to the Father, having loved his own who were in the world loved them to the end. 2 And as supper was coming on, the devil having put it into the heart of Judas Iscariot, son of Simon, to betray him, 3 knowing that the Father had given all things into his hands, and that he had come from God and was returning to him, 4 he rose from the supper table, and laid aside his outer garments and taking a towel girded it about him. 5 Then he poured water into the bowl and began to wash the feet of the disciples, and to wipe them with the towel with which he was girded.

. . . . 12 When therefore he had washed their feet and had put on his garments, and resumed his place at the table, he said to them, Do you know what I have done for you? 13 You call me, Lord, and Master, and it is well that you do, for such I am 14 If then I, the Lord and Master, have washed your feet, you ought also to wash one another's feet. 15 For I have given you an example, showing you in what I have done for you what you should do for one another.

B. THE SYNOPTIC TEACHING

Mk 10:13–16 [136]. (See under 6, B, p. 116.)
Mk 10:35–45 [140]. (See under 6, B, p. 117.)
Mk 14:37–41 [174]. (See under 6, B, p. 118.)

Lk 10:30–37 [103. P]. (See under 4, B, p. 87.)

Lk 14:7–11 And he spoke a parable to the guests, when he noticed how they chose for themselves the best places. And he said, 8 When you are invited to a wedding feast, do not take the best place, lest perchance a more distinguished guest has been invited, 9 and the host shall come and say to you, Give your place to this man, and you will begin with shame to take the place at the foot of the table. But when you are invited, go and take your place at the foot of the table, that when the host comes he may say to you, Friend, come, take a better place. Then you will be honored in the presence of all the guests. 11 For every one that exalts himself shall be humbled, and he that humbles himself shall be exalted [123. P].

Lk 14:12–14 [123. P]. (See under 8, 4, B, p. 138.)

Mt 7:1–5 Judge not, that you may not be judged. 2 For as you judge others you will yourselves be judged, and as you deal out judgment to others it will be dealt to you. 3 And why do you take notice of the speck that is in your brother's eye and pay no attention to the beam that is in your own eye? 4 Or how can you say to your brother, Let me take the speck out of your eye, when there is a beam in your own eye. 5 Hypocrite, first get the beam out of your own eye, and then you will have clear vision to remove the speck from your brother's eye [40. M or G].

C. THE VIEWS OF JEWISH WRITERS

I. NON-PALESTINIAN

II. PALESTINIAN

Testaments of the Twelve Patriarchs, 109–105 B.C.

Reub. 6:9 I adjure you by the God of heaven to do truth each one unto his neighbor and to entertain love each one for his brother.

Sim. 4:7 Do ye also, my children, love each one his brother with a good heart, and the spirit of envy will withdraw from you.

Iss. 5:2 But love the Lord and your neighbor, have compassion on the poor and weak.

Iss. 7:6 I loved the Lord; likewise also every man with all my heart.

Gad 6:1 And now, my children, I exhort you, love each one his brother, and put away hatred from your hearts, love one another in deed and in word, and in the inclination of the soul.

Gad 6:3 Love ye one another from the heart; and if a man sin against thee, speak peaceably to him, and in thy soul hold not guile; and if he repent and confess, forgive him.

Gad 7:7 Put away, therefore, jealousy from your souls, and love one another with uprightness of heart.

Benj. 3:3, 4 Fear ye the Lord, and love your neighbor; and even though the spirits of Beliar claim you to afflict you with every evil, yet shall they not have dominion over you. . . . . 4 . . . . For he that feareth God and loveth his neighbor can not be smitten by the spirit of Beliar, being shielded by the fear of God. Nor can he be ruled over by the device of men or beasts, for he is helped by the Lord through the love which he hath towards his neighbor.

Fragments of a Zadokite Work, 18 B.C.–70 A.D.

8:17 To love every one his brother as himself, and to strengthen the hand of the poor and the needy and the stranger, and to seek every one the peace of his brother.

D. THE TEACHING OF JESUS

E. MODERN LITERATURE

Ward, chap. v.; Mathews, *Church and the Changing Order*, chap. iv.

4. THE ACQUISITION AND USE OF PROPERTY

A. THE JOHANNINE TEACHING

Jn 6:26, 27 Jesus answered them, In very truth, I tell you, you seek me not because you saw me doing signs, but because you ate of the bread and were satisfied. 27 Work no longer for the food that perishes, but for the food that endures and gives eternal life—the food which the Son of man will give to you; for on him has the Father, even God, set the seal of his approval.

B. THE SYNOPTIC TEACHING

Mk 10:17–30 [137]. (See under 4, B, p. 84.)

Mk 12:38*a*, 40 Beware of the scribes . . . . 40 who consume widows' houses and as a cloak (of their iniquity) make long prayers [156. Lk 20:46, 47].

Mk 12:41–44 And sitting down over against the temple treasury he watched the people putting their money into it. And many who were rich put in large gifts. 42 And there came a poor widow and put in two little coins worth a cent. 43 And he called his disciples and said to them, Of a truth I tell you that this poor widow has put in more than all the rest of those who are putting money into the treasury. 44 For they all put in out of their surplus, but she out of what she lacked put in all that she had, her whole living [159. Lk 21:1–4].

Lk 6:20 Blessed are you poor, for yours is the kingdom of God [35. G; Mt 5:3 G or M].

Lk 6:30–36 [37 G]. (See under 8, 1, B, p. 131.)

Lk 12:13–21 And one of the multitude said to him, Teacher, Tell my brother to divide the inheritance with me. 14 And he said to him, Man who appointed me to be judge or arbitrator over you? 15 And he said to them, Take heed and beware of covetousness in all its forms, because a man does not achieve life from his possessions by having an abundance of them. 16 And he spoke a parable to them, saying, The farm of a certain rich man yielded a large crop. 17 And he reasoned with himself saying, What shall I do, because I have not storage room for the products of my farm? 18 And he said, This I will do: I will pull down my storehouses and will build larger ones, and in them I will store all my grain, and my goods. 19 And I will say to my soul, Soul, you have ample possessions laid up for many years. Take your ease, eat, drink, be merry. 20 And God said to him, Fool! This night you will be called upon to give up your life. And the things that you have amassed—to whom will they go? 21 So is he that lays up treasure for himself and is not rich toward God [112. P].

Lk 12:22–34 [113. P]. (See under 4, p. 87.)

Lk 14:12–14 And he said to his host, When you give a luncheon or dinner, do not invite your friends, or your brothers, or your relatives, or your rich neighbors, for they will just return the invitation and pay off their debt. 13 But when you give a feast, invite poor people, cripples, lame, blind. 14 And you will be blessed, because they can not pay you back; but you will get your reward in the resurrection of the righteous [123. P].

Lk 16:14, 15 And the Pharisees, who were lovers of money, heard all these things, and they scoffed at him. 15 And he said to them, You count yourselves righteous in the sight of men, but God knows your hearts, because that which stands high among men is an abomination in the sight of God [129. P].

Lk 16:19–26 [130. P]. (See under 8, 1, B, p. 132.)
Lk 19:2, 8–10 [142. P]. (See under 8, 1, B, p. 132.)
Lk 19:12–26 [143. P]. (See under 2, B, p. 54.)

Mt 6:2–4 [38. M]. (See under 8, 1, B, p. 132.)

C. THE VIEWS OF JEWISH WRITERS

I. NON-PALESTINIAN

II Enoch, 1–50 A.D.

50:5 Whoever of you spends gold or silver for his brother's sake he will receive ample treasure in the world to come.

51:1, 2 Stretch out your hands to the poor according to your strength. 2 Hide not your silver in the earth. Help the faithful man in affliction, and affliction will not find you in the time of your trouble.

Philo, 15–45 A.D.

Three Virtues 3 (3:414) The virtuous man wants but little, being placed as it were on the borders between the immortal and the mortal nature, having wants indeed by reason of his body's being mortal, and his freedom from extravagance; because his soul is continually longing for immortality.

II. PALESTINIAN

Testaments of the Twelve Patriarchs, 109–105 B.C.

Iss. 4:2 The simple minded man does not covet gold.
He does not overreach his neighbor.
He does not long after manifold dainties.
He does not delight in varied apparel.

Benj. 6:2 He (the good man) does not gaze passionately on contemptible things, nor does he gather together riches through a desire of pleasure.

I Enoch (Part III), ca. 110 B.C.

94:8 Woe to you, you rich, for you have trusted in your riches,
And from your riches shall you depart,
Because you have not remembered the Most High in the days of your riches.

Fragments of a Zadokite Work, 18 B.C.–70 A.D.

13:25 No man shall suffer himself to be polluted for the sake of gain or wealth on the Sabbath.

14:7, 8 None shall stretch out his hand to shed the blood of any man from among the Gentiles for the sake of wealth or gain. 8 Nor shall he take aught of their wealth, lest they blaspheme.

II Baruch, 50–100 A.D.

19:8 Though each one were prospered all that time . . . . and in his end was destroyed, in vain would have been everything.

D. THE TEACHING OF JESUS

E. MODERN LITERATURE

Mathews, *Social Teaching*, chap. vi; Peabody, chaps. iv–vi.

5. OATHS AND TRUTHFULNESS

A. THE JOHANNINE TEACHING

B. THE SYNOPTIC TEACHING

Mt 26:63, 64 And the high priest said to him, I adjure you by the living God that you tell us whether you are the Christ, the Son of God. 64 Jesus said to him, You have said it [176].

Mk 14:61, 62 The high priest asked him, Are you the Christ the Son of the Blessed? 62 And Jesus said, I am [176].

Mt 5:33–37 Again you have heard that it was said to the ancients, You shall not break your oaths, but shall render to the Lord what you have sworn. 34 But I say to you not to swear at all: neither by heaven, for it is the throne of God; 35 nor by the earth, for it is the footstool of his feet; nor by Jerusalem, because it is the city of the Great King. 36 And do not swear by your head, because you can not make one hair black or white. 37 But let your language be a simple yes or no. Whatever is more than that springs from evil [37. G or M].

Mt 23:16–22 Woe to you, blind guides who say, Whoever shall swear by the sanctuary, it is nothing; but whoever shall swear by the gold of the sanctuary is bound by his oath. 17 Fools and blind, for which is greater, the gold or the sanctuary that made the gold holy? 18 And you say, Whoever shall swear by the altar, he is bound by his oath. 19 Blind men! for which is greater, the gift or the altar that makes the gift holy? 20 He therefore that swears by the altar swears by it and by everything that is on it. 21 And he that swears by the sanctuary swears by it and by him that dwells in it. 22 And he that swears by heaven swears by the throne of God and by him that sits upon it [157. M]

C. THE VIEWS OF JEWISH WRITERS

I. NON-PALESTINIAN

II Enoch, 1–50 A.D.

49:1 I swear to you, my children, but I swear not by an oath, neither by heaven, nor by earth, nor by any other creature which God created.

The Lord said: "There is no oath in me, nor injustice, but truth." If there is no truth in men, let them swear by the words, "yea, yea" or else "nay, nay."

Philo, 15–45 A.D.

Ten Com. 17 (3:155) Next to not swearing at all, the second best thing is to keep one's oath; for by the mere fact of swearing at all, the swearer shows that there is some suspicion of his not being trustworthy.

Spec. Laws 1 (3:255) The word of the virtuous man . . . . shall be his oath, firm, unchangeable, which cannot lie, founded steadfastly on truth.

Spec. Laws 3 (3:257) But if anyone, being compelled to swear, swears by anything whatever in a manner which the law does not forbid, let him exert himself with all his strength and by every means in his power to give effect to his oath. . . . . For an oath is nothing else but the testimony of God invoked in a matter which is a subject of doubt, and to invoke God to witness to a statement which is not true is the most impious of all things.

II. PALESTINIAN

Testaments of the Twelve Patriarchs, 109–105 B.C.

Reub. 6:9 I adjure you by the God of heaven to do truth each one to his neighbor.

Dan 1:3 I have proved in my heart, and in my whole life, that truth with just dealing is good and well pleasing to God, and that lying and anger are evil, because they teach men all wickedness.

Dan 2:1 Unless you keep yourselves from the spirit of lying and anger, and love truth and long-suffering, you shall perish.

Dan 5:2 Speak truth each one with his neighbor.

Asher 6:1 Take heed, therefore, you also, my children; to the commandments of the Lord, following the truth with singleness of face.

Benj. 10:3 Do you, therefore, truth each one to his neighbor, and keep the law of the Lord and his commandments.

I Enoch (Part II, Similitudes), 94–64 B.C.

69:14 This (angel) requested Michael to show him the hidden name, that he might enunciate it in the oath, so that those might

quake before that name and oath who revealed all that was in secret to the children of men

Fragments of a Zadokite Work, 18 B.C.–70 A.D.

9:23 Not for your righteousness, or for the uprightness of your heart, do you go in to inherit those nations, but because he loved your fathers and because he would keep the oath.

19:3 If he swears and transgresses he profanes the Name.

20:5 No binding oath, which a man imposes upon himself with a view to perform a commandment of the law, shall he cancel even at the risk of death.

D. THE TEACHING OF JESUS

E. MODERN LITERATURE

H. *ERE*, art. "Oath"; S.H. *ERK*, art. "Oath."

6. CHASTITY, MARRIAGE, AND DIVORCE[1]

A. THE JOHANNINE TEACHING

Jn 4:16–18 He says to her, Go, call your husband, and come back here. 17 The woman answered him, I haven't a husband. Jesus says to her, You say well, I haven't a husband; 18 for you have had five husbands, and now the man you have is not your husband. This part of what you said is true.

Jn 8:41 You do the works of your father. They said to him, We were not begotten from fornication. We have one Father, God.

B. THE SYNOPTIC TEACHING

Mk 10:2–12 And [Pharisees coming to him], trying to trap him,[2] asked him if it was lawful for a husband to divorce his wife.[3] 3 And he answered them, What did Moses command you? 4 And they said, Moses permitted a man to write a separation-notice, and to send his wife away.[4] 5 But Jesus said to them, In concession to your hardness of heart he wrote you this commandment. 6 But from the begin-

[1] For references to family life other than those pertaining to chastity, marriage, and divorce, see Jn 2:1–11, 11:1–44; Mk 10:13–16 (under 6, B, p. 116); Luke, chaps. 1, 2 (for Lk 2:40–52, see under 6, B, p. 119); 7:11–17; 9:59–61 (under 10, B, p. 174) Lk 12:53; 14:26; Matthew, chaps. 1, 2; 10:36.

[2] Mt 19:3 omits: "trying to trap him." [3] Mt 19:3 adds: "for every cause."

[4] Deut 24:1–4 reads: "When a man takes a wife, and marries her, then if she finds no favor in his eyes, because he has found some unseemly thing in her, he shall write her a bill of divorcement, and give it to her, and send her out of his house. And when she has left his house, she may go and become another man's wife. And if the second husband hate her and write her a bill of divorcement, and give it to her and send her out of his house; or if the second husband die, her former husband, who sent her away, may not again take her to be his wife, after that she is defiled; for that is abomination before Jehovah."

ning of creation he made them male and female. 7 For this cause shall a man leave his father and mother. 8 And the two shall become one flesh,[1] so that they are no longer two but one flesh. 9 What therefore God has yoked together let not man separate. 10 And when they had come into the house his disciples again asked him about this matter. 11 And he said to them, Whoever shall put away his wife and marry another, commits adultery with her. 12 And if a wife puts away her husband and marries another she commits adultery[2] [135. Mt 19:3–9].

Mt 5:31, 32 And it was said, Whoever puts away his wife shall give a written notice of separation. 32 But I tell you that whoever puts away his wife except for unchastity forces her to become an adulteress. And whoever marries a woman who has been put away from her husband commits adultery [37. P].

Lk 16:18 Whoever puts away his wife and marries another commits adultery; and whoever marries a woman who has been put away from her husband commits adultery [129. P].

Mt 5:27–29 You have heard that it was said, Do not commit adultery. 28 But I say to you that if a married man looks at a woman to stimulate desire to possess her, he has already committed adultery with her in his heart. 29 And if your right eye causes you to sin, pluck it out and throw it away; it is profitable for you to lose one of your members rather than to have the whole body thrown into Gehenna [37. M].

Mt 19:10–12 And his disciples said to him, If that is a man's situation in relation to his wife, it is not expedient to marry. 11 And he said, Not all can receive this saying, but those to whom it is given. 12 For there are eunuchs who were so from birth, and there are some that have been made so by men, and there are some who have become so of their own will for the sake of the kingdom of heaven. Let him receive it who is able [135. M^2 (?)].

Jn 8:3–11[3] And the scribes and Pharisees brought to him a woman who had been found committing adultery. 4 And setting her in the

[1] Mt 19:4, 5 reads: "Have you not read, The Creator from the beginning made them male and female, and said, For this cause shall a man leave his father and mother and cleave to his wife."

[2] Mt 19:9 omits Mark's verse 12 and adds verses 10–12; see below.

[3] This passage, though found in some manuscripts of the Fourth Gospel, and in some after Lk 1:38, is not properly a part of any of the canonical gospels. It is more akin to the Synoptic Gospels than to the Fourth.

midst, they said to him, Teacher, this woman was found in the very act of adultery. 5 Now in the law Moses commanded us to stone such a woman. What do you say? . . . . 6 And Jesus stooping down went on writing on the ground with his finger. 7 And when they continued asking him, he looked up and said, Let him among you who is without sin,[1] be the first to throw a stone at her. 8 And again stooping down he went on with his writing on the ground. 9 And they, hearing what he said, went out one by one, beginning with the oldest, and he was left alone with the woman in the midst. 10 And looking up Jesus said to her, Woman, where are they? Did no one condemn you? 11 And she said, No one, sir. And Jesus said to her, Neither do I condemn you, Go, and from this time on sin no more.

C. THE VIEWS OF JEWISH WRITERS

1. NON-PALESTINIAN

Philo, 15–45 A.D.

Spec. Laws 2 (3:305–6) Those men who are frantic in their desire for the wives of others . . . . and who live to the injury of their neighbors . . . . violating all kinds of marriage vows . . . . must be punished by death as common enemies of the whole race of mankind.

Spec. Laws 3 (3:306) The law commands men not only to abstain from the wives of others, but also from certain relations.

Spec. Laws 5 (3:310) Again, Moses commands, Do not form a connection of marriage with one of another nation.

Spec. Laws 9 (3:316) According to the injunctions of the sacred scriptures the constitution of the law does not recognize a harlot; as being a person alienated from good order, and modesty, and chastity, and all other virtues.

Josephus, 75–100 A.D.

Life 75, 76 At his (Vespasian's) command, I married a virgin from among the captives of that country. But she did not live with me long, but was divorced. . . . . However I married another wife at Alexandria. . . . . 76 . . . . About which time I divorced my wife also, not being pleased with her behavior, but not till she had become the mother of three children. . . . . After this I married a wife who had lived in Crete, but a Jewess by birth, a woman of eminent parents. . . . . By her I had two sons.

Ant. iv. 253 (viii. 23) If a man desires for any cause to be divorced from a wife who has lived with him (and many such causes happen among men), let him in writing give assurance that he will never use

[1] Or, "who can not sin."

her as his wife any more, for by this means she may be at liberty to marry another husband, although before the bill of divorce be given she is not to be permitted to do so. But if she be misused by him also, or if, when he is dead, her first husband would marry her again, it shall not be lawful for her to return to him.

Ant. xv. 259 (vii. 10) And some time afterward it fell out that Salome quarreled with Costobarus, and sent him a writing, dissolving her marriage, not in accordance with the laws of the Jews. For with us it is lawful for a husband to do this, but not for a wife who has parted from her husband on her own motion, unless her former husband consents.

II. PALESTINIAN

Jubilees, 135–105 B.C.

20:4 If any woman or maid commit fornication amongst you, burn her with fire, and let them not commit fornication with her after their eyes and their heart; and let them not take to themselves wives from the daughters of Canaan.

Testaments of the Twelve Patriarchs, 109–105 B.C.

Reub. 6:4 In fornication there is neither understanding nor godliness, and all jealousy dwells in the lust thereof.

Jud. 15:1, 2 He that commits fornication is not aware when he suffers loss, and is not ashamed when put to dishonor. 2 For even though a man be a king and commit fornication, he is stripped of his kingship by becoming the slave of fornication.

Jos. 6:7 The wickedness of the ungodly has no power over those that worship God with chastity.

Jos. 9:2 God loves him who in a den of wickedness combines fasting with chastity, rather than the man who in king's chambers combines luxury with license.

Jos. 10:2 If you follow after chastity and purity with patience and prayer . . . . the Lord will dwell among you, because he loves chastity.

Fragments of a Zadokite Work, 18 B.C.–70 A.D.

3:2 To walk uprightly in all his ways and not to go about in the thoughts of an evil imagination and (with) eyes (full) of fornication.

6:11 The first (of the three nets of Belial) is fornication.

7:11 So the law of intercourse for males is written, and the same law holds for females.

9:17 They committed trespass every man against his next of kin, and drew near to unchastity.

D. THE TEACHING OF JESUS

E. MODERN LITERATURE

Mielziner, *Jewish Law of Marriage and Divorce*, pp. 108–29*; Amram, *Jewish Law of Divorce**; Mathews, *Social Teaching*, chap. iv; Peabody, chap. iv; Burton, "Biblical Teaching Concerning Divorce," *BW* (February and March, 1907); Hunter, art. "Social Life," H. *DCG*.

9. THE RELATIONS OF MEN TO GOD

1. REPENTANCE AND FORGIVENESS; JUDGMENT AND ACCEPTANCE WITH GOD

A. THE JOHANNINE TEACHING

Jn 3:1–6 Now there was in Jerusalem a Pharisee whose name was Nicodemus, a ruler of the Jews, 2 who came to Jesus at night and said to him, Rabbi, we know that you have come from God as a teacher, for no one can do these signs which you do unless God is with him. 3 Jesus answered him, In very truth I tell you, Unless a man is born anew, he can not see the kingdom of God. 4 Nicodemus said to him, How can a man be born when he is old? Can he enter a second time into his mother's womb and be born? 5 Jesus answered. In very truth, I tell you, Unless a man is born of water and spirit he can not enter the kingdom of God. 6 That which is born of the flesh is flesh, and that which is born of the spirit is spirit.

Jn 3:16–21, 36 For God so loved the world that he gave his only Son that everyone who should believe in him might not perish but have eternal life. 17 For God sent the Son into the world, not to judge the world but that the world might be saved through him. 18 He that believes in him is not judged. He that does not believe has already been judged, because he has not believed in the name of the only Son of God. 19 And this is the basis of judgment, that the light has come into the world, and men loved the darkness rather than the light; for their deeds were wicked. 20 For everyone whose practices are evil hates the light and does not come to the light lest the wickedness of his deeds should be exposed. 21 He who does the truth comes to the light that it may be made evident that his deeds have been done in God. . . . . 36 He who believes in the Son has eternal life. He who disobeys the Son will not see life, but the wrath of God rests upon him.

Jn 5:28–29 The hour is coming in which all that are in the tombs shall hear his voice 29 and shall come forth, those who have done good, to a resurrection of life, and those whose practices have been evil, to a resurrection of judgment.

Jn 8:21–24, 31–36 Again therefore he said to them, I am going away and you will seek me and will die in your sin. Where I go you can not come. 22 The Jews therefore said, Can it be that he will kill himself? Is that what he means by saying, Where I go you can not come? 23 And he said to them, You are from the lower world, I am from the upper world; you are from this world, I am not from this world. 24 I told you, therefore, that you would die in your sins, for unless you believe that I am (what I have said I am) you will die in your sins. . . . . 31 Jesus therefore said to the Jews who had believed him, If you continue in my teaching you are really disciples of mine. 32 You will come to know the truth and the truth will make you free. 33 They answered him, We are descendants of Abraham and have never been in bondage to anyone. What do you mean by saying we will become free? 34 Jesus answered them, In very truth I tell you that everyone who commits sin is a slave [of sin]. 35 And the slave does not remain in the house forever, it is only the Son that remains forever. 36 If then the Son shall make you free you will be actually free.

Jn 9:1–3, 16, 31, 32, 39–41. (See under 5, p. 93.)

Jn 12:31, 32, 35, 36, 44–49 Now is there a judgment of this world; now will the prince of this world be cast out. 32 And I, if I am lifted up from the earth, will draw all men to myself. . . . . 35 Jesus therefore said to them, Yet for a little time the light is among you; walk while you have the light, that the darkness may not overtake you, and he that walks in darkness does not know where he is going. 36 While you have the light, believe in the light that you may become sons of light. . . . . 44 He that believes in me believes not in me but in him that sent me, 45 and he who sees me sees him that sent me. 46 I have come as a light into the world that everyone who believes in me may not continue in the darkness. 47 And if anyone hears my words and does not keep them, it is not I that judge him; for I came not to judge the world but to save the world. 48 He that rejects me and does not receive my words has his judge. The word which I spoke, that will judge him, in the last day. 49 Because what I have spoken is not from myself but from the Father that sent me; he himself gave me a commandment what I should say and what I should speak.

B. THE SYNOPTIC TEACHING

Mt 4:17 Repent, for the kingdom of heaven is near at hand [20].

Mk 1:15 The time is completed and the kingdom of God is near at hand: repent and believe in the gospel [20].

Mk 2:5–12*a* And Jesus seeing their faith said to the paralytic, Son, your sins are forgiven. 6 And some of the scribes were sitting there and reasoning in their minds: 7 Why does this man speak in this way? This is blasphemy; who can forgive sins except one, even God? 8 And Jesus immediately perceiving intuitively that they were reasoning in this way said to them, Why do you reason this way in your minds? 9 Which is easier, to say to the paralytic, Your sins are forgiven, or to say, Arise, take up your pallet and go your way? 10 But that you may know that the Son of man has authority to forgive sins on the earth—he said to the paralytic—11 I say to you, Arise, take up your pallet, and go to your home. 12 And immediately he arose and took up his pallet and went out before them all [28. Mt 9:2–7; Lk 5:20–25].

Mk 3:28–30 Of a truth I tell you that men shall be forgiven all their sins and the blasphemies with which they blaspheme. 29 But whoever blasphemes against the Holy Spirit will never be forgiven, but is guilty of an eternal sin. 30 Now the reason for his saying this was that they said, He has an unclean spirit [50. Mt 12:31, 32; Lk 12:10 (111. P); cf. under 3, B, p. 76].

Mt 13:11, 13–15 To you it has been given to know the mysteries of the kingdom of heaven, but to them it has not been given. . . . . 13 Therefore I speak to them in parables, because seeing they do not see and hearing they do not hear nor understand. 14 And in respect to them the prophecy of Isaiah is fulfilled, which says, You shall surely hear and by no means understand and you will certainly see and by no means perceive. 15 For the heart of this people has become stupid and the ears dull and they have closed their eyes lest perchance they should see with their eyes and hear with their ears and understand with their hearts and repent and I should heal them [53].

Mk 4:11, 12 To you has been given the mystery of the kingdom of God; but to them, those that are outside, all things are done in parables, 12 that seeing they may see and not perceive, and hearing they may hear and not understand, lest perchance they should repent and be forgiven [53. Lk 8:10].

Mk 6:11 And if any place does not receive you, nor hear you, when you go thence, wipe off the dust that is under your feet for a testimony to them [71. Mt 10:14; Lk 9:5].

Mk 10:29, 30 [137]. (See under 4, B, p. 85.)

Mk 11:12–14 And the next day, when they had come out from Bethany, he grew hungry, 13 and seeing a fig tree far off having leaves he came to it thinking perhaps he would find something on it. And coming to it he found nothing except leaves; for it was not the season of figs. 14 And he said to it, Let no man eat fruit from you forever [145. Mt 21:18, 19].

Mt 6:14, 15 For if you forgive men their trespasses, your heavenly Father will also forgive you, 15 but if you do not forgive them, neither will your Father forgive your trespasses [38. M(?)].

Mk 11:25 And when you pray, if you have anything against anybody, forgive him, that your Father who is in heaven may forgive you your trespasses [147].

Mk 12:1–11 [150]. (See under 2, B, p. 47.)

Lk 10:10–15 And if in any city that you enter they do not receive you, go out into the streets of it, and say, 11 The very dust of your city that clings to our feet we wipe off. But know this, that the kingdom of God has come near to you. 12 I tell you that in that day it will be more tolerable for Sodom than for that city. 13 Woe to you, Chorazin, woe to you, Bethsaida; because if in Tyre and Sidon there had been done the deeds of power that have been done in you, they would have repented in far less time than you have had. 14 But it will be more tolerable for Tyre and Sidon in the judgment than for you. 15 And you, Capernaum, will you be exalted to heaven? On the contrary you will go down to Hades [101. P; Mt 11:21–24 (47)].

Mt 6:12 And forgive us our debts as we also have forgiven our debtors.

Lk 11:4 And forgive us our sins; for we ourselves forgive everyone who is indebted to us [105. P].

(See vss. 14, 15 above.)

Lk 12:54–59 And he said to the multitudes, When you see a cloud rising in the west, immediately you say, There is a shower coming, and so it turns out. 55 And when you notice the south wind blowing, you say, It will be hot, and so it happens. 56 Hypocrites, the face of the earth and the heaven you know how to interpret, but how is it that you know not how to interpret this time? 57 And why do you not of yourselves judge what is right? 58 For while you are on your way with your adversary to the magistrates, do your best to secure release from him, lest perchance he drag you to the judge, and the judge deliver you to the officer, and the officer throw you into prison. 59 I tell you, you

will not be released until you have paid the last mite [117. P; Mt 16:2, 3 (84); 5:25, 26 (37)].

Lk 13:23–29 But a certain man said to him, Sir, are there few that are saved? And he said to them, 24 Strive to enter through the narrow door, because many, I tell you, will seek to enter and will not be able. 25 When once the master of the house has risen up and closed the door, then you will stand outside and will begin to knock at the door saying, Master, open to us. And he will answer, I do not know where you come from. 26 Then you will begin to say, We ate and drank before you and you taught in our streets. 27 And he will say to you, I do not know where you come from; depart from me, all you workers of iniquity. 28 Then shall be the weeping and the gnashing of teeth, when you shall see Abraham and Isaac and Jacob and all the prophets in the kingdom of God and yourselves turned out. 29 And they will come from the east and the west, and from the north and the south and sit down in the kingdom of God [121. P; Mt 7:13, 14, 23 (43); 25:11*b*, 12 (166); 8:11, 12 (45)].

Lk 13:34, 35 Jerusalem, Jerusalem, that slays the prophets and stones those that are sent to her! How often did I wish to gather your children as a hen gathers her brood under her wings and you would not. 35 Your house is abandoned, and I tell you, you shall not see me until you shall say, Blessed is he that comes in the name of the Lord [122. P; Mt 23:37–39 (158)].

Lk 15:1–7 [125]. (See under 2, B, p. 52.)

Lk 7:36–50 And one of the Pharisees asked him to eat with him, and he went into the house of the Pharisee and sat down to table. 37 Now there was a woman of the town who was a sinner; and she heard that Jesus was dining in the house of the Pharisee; and having obtained an alabaster flask of perfumed oil, she came 38 and stood behind him at his feet weeping, and began to wet his feet with her tears and to wipe them with her hair. And she kissed his feet and anointed them with the ointment. 39 And when the Pharisee who had invited him to dinner saw this, he said to himself, If this man were a prophet he would have known what sort of woman this is that is touching him, for she is a sinner. 40 And Jesus said to him, Simon, I have something to say to you. And he said, Teacher, speak on. 41 A certain money-lender had two debtors: the one owed him five hundred denarii and the other fifty. 42 And because they had nothing to pay, he forgave them both from their obligation. Now which of them will love him more? 43 Simon replied, I suppose the man to whom he forgave the more. And Jesus said, You have answered correctly. 44 And turning to the woman he said, Simon, do you see this woman? I came into your house,

you gave me no water for my feet, but this woman has with her tears wet my feet and with her hair wiped them. 45 You did not kiss me, but this woman from the time I came in has not ceased to kiss my feet. 46 You did not anoint my head with oil, but this woman has anointed my feet with perfumed oil. 47 Therefore I tell you, her many sins have been forgiven because she loved much; but he who has little forgiven, loves little. 48 And he said to her, Your sins have been forgiven. 49 And his fellow guests said among themselves, Who is this man who even forgives sins? 50 And he said to the woman, Your faith has saved you, go and be at peace [48. G].

Lk 13:1–9 And there were present at that time some who told him about the Galilaeans whose blood Pilate had mingled with their sacrifices.[1] 2 And he said to them, Do you suppose that these Galilaeans were worse sinners than all the rest of the Galilaeans because they have suffered these things? 3 Not at all, I tell you, but unless you repent, you will all perish in like manner. 4 And those eighteen upon whom the tower of Siloam fell and killed them, do you suppose that they were worse offenders than all the rest of the men that lived in Jerusalem? 5 Not at all, but unless you repent, you shall all perish in like manner. 6 And he spoke this parable: A certain man had a fig tree planted in his vineyard, and he looked for fruit on it and found none. 7 And he said to the vine-dresser, See here! for three years I have come looking for fruit on this fig tree and have found none. Cut it down; why should it occupy so much ground to no purpose? 8 But the vine-dresser answered and said, Master, let it alone this year also until I shall have dug up the ground and put on manure. 9 If thereafter it bears fruit, very well, but if not, you shall cut it down [118. P].

Lk 15:8–32 [126, 127]. (See under 2, B, p. 52.)

Lk 18:9–14 And to certain who trusted in themselves as being righteous and regarded other people as of no account, he spoke this parable: 10 Two men went up into the temple to pray, one a Pharisee and the other a publican. 11 The Pharisee stood and prayed with himself in these words, O God, I thank thee that I am not like the rest of men, robbers, unjust, adulterers, or even as this publican. 12 I fast twice in the week, I tithe my whole income. 13 But the publican, standing far off, did not even lift up his eyes to heaven, but kept smiting his breast and saying, O God, be reconciled to me, the sinner. 14 I tell you that this publican went down to his house more approved by God than the other; because he that exalts himself will be humbled, and he that humbles himself will be exalted [134. P].

Lk 19:2, 8–10 [142]. (See under 8, 1, B, p. 132.)

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[1] That is, whom Pilate put to death when they had come to Jerusalem to offer sacrifices.

Mt 5:17–20 Do not suppose that I came to destroy the law or the prophets; I came not to destroy, but to fulfill. 18 For of a truth I tell you that until the heaven and the earth pass away, not the smallest letter or fraction of a letter shall pass from the law until all has been done. 19 Whoever therefore shall break one of these least commandments and shall teach men to do so will be regarded as least in the kingdom of heaven, but whosoever shall observe them and shall teach others to do so will be regarded as great in the kingdom of heaven. 20 For I say to you that unless your righteousness is greater than that of the scribes and Pharisees you will by no means enter the kingdom of heaven [36. M].

Mt 6:1 Beware of doing your righteous deeds before men to be seen by them; for if you do, you will have no reward with your Father who is in heaven [38. M; cf. vss. 2–6, 16–18 under 5, B, p. 98].

Mt 18:15–18 And if your brother commits a wrong, go and reprove him between you and him only. If he listens to you, you have won your brother. 16 If he does not listen, take with you one or two others, that in the mouths of two or three witnesses every word shall be established. 17 And if he will not listen to these, report the matter to the church; and if he will not listen to the church, let him be to you as the Gentile and the publican. 18 Of a truth I tell you that whatever things you bind upon earth will be bound in heaven, and whatever you loose upon earth will be loosed in heaven [96, 97. M and P; Lk 17:3 (131) P].

Mt 18:21–35 Then Peter came and said to him, Lord, how often shall my brother wrong me and I forgive him? Up to seven times? 22 Jesus said to him, not to seven times but to seventy times seven. 23 Therefore the kingdom of heaven is like a man, a king, who wished to settle accounts with his servants. 24 And when he began to do so, there was brought to him one who owed him ten thousand talents. 25 And as the man had nothing to pay, his master gave orders that he should be sold and his wife and children and everything that he had, and that payment be made. 26 The servant therefore falling down prostrated himself before him saying, Give me time, and I will pay you everything. 27 And the master of that servant, moved with pity, released him and forgave him the debt. 28 That servant going out found one of his fellow servants who owed him one hundred denarii, and he seized him and choked him saying, Pay what you owe. 29 The fellow servant, therefore, falling down besought him saying, Give me time, and I will pay you. 30 But he would not, but had the man thrown into prison until he should pay the debt. 31 When therefore his fellow servants saw what had happened, they were greatly grieved and went and told their master the whole story. 32 And their master,

calling the servant whose debt he had cancelled, said to him, Wicked servant, I forgave you all that debt of yours because you besought me to do so. 33 Ought you not to have had mercy upon your fellow servant as I had mercy on you? 34 And his master, being angry, gave him over to the tormentors until he should pay all his debt. 35 So also will your heavenly Father do to you, if you do not each of you forgive his brother from your hearts[1] [98. M].

Mt 25:14–30 For it is like a man who, going abroad, called his own servants and delivered to them his property. 15 And to one he gave five talents, and to another two, and to another one; to each man according to his own ability, and he went abroad. 16 Immediately he that had received the five talents went and engaged in business with them and made five talents more. 17 Likewise he that received the two talents made two more. 18 But he that had received the one went away and dug in the earth and hid his master's money. 19 After a long time the master of those servants came and called for an accounting with them. 20 And the one who had received the five talents came and brought the five talents that he had made saying, Master, you delivered to me five talents; see, I have made five talents more. 21 His master said to him, Well done, good and faithful servant, you have been faithful over a few things; I will set you over many. Enter into the joy of your master. 22 And the one who had received the two talents came and said, Master, you delivered to me two talents; see, I have made two more talents. 23 His master said to him, Well done, good and faithful servant, you have been faithful over a few things; I will set you over many. Enter into the joy of your master. 24 And he that had the one talent that he had received came and said, Master, I knew you for a hard man, reaping where you had not sowed and gathering from land on which you had scattered nothing, 25 and being afraid I went and hid your talent in the earth; see, you have your own. 26 And his master answered him, Wicked and lazy servant, you knew that I reaped where I had not sowed and gathered from land on which I had not scattered. 27 You ought then to have loaned my money to the bank, and in that case when I came back I should have received my own with interest. 28 Take from him the talent and give it to him that has the ten. 29 For to everyone that has shall be given and he shall have abundance, but from him that has not, even what he has shall be taken away. 30 And cast the unprofitable servant into outer darkness; there shall be the weeping and gnashing of teeth [167. M].

(See also Mt 25:31–46 under 5, B, p. 98.)

[1] Compare Mt 6:14, 15 (38); Mk 11:25 (147).

C. THE VIEWS OF JEWISH WRITERS

1. NON-PALESTINIAN

The Story of Ahikar, 500 B.C.

8:34 God also forgives the fault of men.

Sibylline Oracles (Book III), Second Century B.C.

3:624–28 But you, O man of wiles, tarry not with hesitation, 625 but turning round again make intercession to God. 626 Sacrifice to God hundreds of bulls and firstling lambs 627 and of goats in the circling seasons. 628 Yea, make intercession to him, the Immortal God, if perchance he may have mercy upon you.

Philo, 15–45 A.D.

Fug. 28 (2:226) Never to do anything wrong is the peculiar attribute of God; and to repent is the part of a wise man.

Three Rep. 1 (3:454) When one has erred, then to change so as to adopt a blameless course of life for the future is the part of a wise man, and of one who is not altogether ignorant of what is expedient.

Three Rep. 2 (3:456) It is a very beautiful exchange and recompense for this choice on the part of man thus displaying anxiety to serve God, when God thus without any delay takes the suppliant to himself as his own, and goes forth to meet the intentions of the man who, in a genuine and sincere spirit of piety and truth, hastens to do him service.

Curses 8 (3:494) If they feel shame throughout their whole soul, and change their ways, reproaching themselves for their errors, and openly avowing and confessing all the sins that they have committed . . . . they will then meet with a favorable acceptance from their merciful saviour, God, who bestows on the race of mankind his especial and exceeding great gift, namely, relationship to his own word.

Sibylline Oracles (Book IV), 80 A.D.

4:166–70 Stretching your hands to heaven, seek forgiveness for your former deeds, 167 and with praises ask pardon for your bitter ungodliness. 168 God will grant repentance 169 and will not slay: he will stay his wrath once more if with one accord 170 you practice precious godliness in your hearts.

Books of Adam and Eve, ca. 200 A.D.

Ad. Life 4:3 Let us repent with a great penitence: perchance the Lord will be gracious to us and will pity us.

Ad. Life 5:1, 2 And Eve said to Adam: "What is penitence? Tell me, what sort of penitence am I to do? Let us not put too great a labor on ourselves, which we can not endure, so that the Lord will not hearken to our prayers: 2 and will turn away his countenance from us, because we have not fulfilled what we promised."

II. PALESTINIAN

I Enoch (Part I), before 170 B.C.

5:6 And all the . . . . shall rejoice, and there shall be forgiveness of sins.

12:5 (To the fallen angels) You have wrought great destruction on the earth: and you shall have no peace nor forgiveness of sin.

13:4 And they (i.e., the fallen angels) besought me to draw up a petition for them that they might find forgiveness, and to read their petition in the presence of the Lord of Heaven.

Testaments of the Twelve Patriarchs, 109–105 B.C.

Jud. 19:2 For the sake of money I lost my children, and had not my repentance, and my humiliation, and the prayers of my father been accepted, I should have died childless.

Zeb. 9:7 And after these things you shall remember the Lord and repent, and he shall have mercy upon you, for he is merciful and compassionate.

Dan 6:4 For he knows that upon the day which Israel shall repent, the kingdom of the enemy shall be brought to an end.

Gad 4:7 The spirit of love works together with the law of God in long-suffering unto the salvation of men.

Gad 5:7, 8 True repentance after a godly sort drives away darkness, and enlightens the eyes, and gives knowledge to the soul, and leads the mind to salvation. 8 And those things which it has not learnt from man, it knows through repentance.

Gad 6:3 Love one another from the heart; and if a man sin against you, speak peaceably to him, and in your soul hold not guile; and if he repent and confess, forgive him.

Gad 6:7 And if he be shameless and persist in his wrong-doing, even so forgive him from the heart and leave to God the avenging.

Gad 7:5 For if he takes away from a man wealth gotten by evil means he forgives him if he repent, but the unrepentant is reserved for eternal punishment.

Jos. 18:2 And if anyone seeks to do evil to you, do well to him and pray for him, and you shall be redeemed by the Lord from all evil.

Benj. 5:4 If any one does violence to a holy man he repents; for the holy man is merciful to his reviler and holds his peace.

Psalms of Solomon, ca. 60 B.C.

3:9, 10 He makes atonement for sins of ignorance by fasting and afflicting his soul,
10 And the Lord counts guiltless every pious man and his house.

9:18 Thou madest a covenant with our fathers concerning us;
And we hope in thee, when our soul turns.

13:9 The Lord spares his pious ones
And blots out their errors by his chastening.

Fragments of a Zadokite Work, 18 B.C.–70 A.D.

2:3 Long-suffering is with him
And plenteousness of forgivenesses
To pardon those who repent of transgression.

5:5 But God wondrously pardoned their sins
And forgave their transgression,
And he built them a sure house in Israel.

6:6 In accordance with the covenant . . . .
In order to pardon their sins.
So shall God make atonement for them.

9:41 Those who repented of transgression in Jacob observed the covenant of God.

9:54 And God will pardon them
And they shall see his salvation;
For they trust in his holy name.

10:16 None shall be believed as a witness against his neighbor who transgresses a word of the commandment with a high hand until they are cleansed through repentance.

20:2 And on the day on which the man imposes it upon himself to return to the law of Moses the angel of Mastema will depart from him if he makes good his word.

Assumption of Moses, 7–29 A.D.

1:18 The day of repentance in the visitation wherewith the Lord will visit them in the consummation of the end of the days.

II Baruch, 50–100 A.D.

14:7 And if others did evil it was due to Zion, that on account of the works of those who wrought good works she should be forgiven.

IV Esdras, 100–135 A.D.

7:132–40 The Most High is now called . . . . 133 gracious, in that he is gracious towards those who return to his law: 134 and long-suffering, because he shows long-suffering to sinners as his creatures . . . . 139 and forgiving, for if he did not pardon those that were created by his word and blot out the multitude of their iniquities 140 there would, perchance, be very few left of an innumerable multitude.

Pirke Aboth, ca. 200 A.D.

2:14 Be not easily wroth; and repent one day before your death.

4:13 Repentance and good works are as a shield in face of punishment.

4:22 Fairer is one hour of repentance and good works in this world, than all the life of the world to come.

5:21 Everyone who makes the many to sin, they do not give him the opportunity to repent.

D. THE TEACHING OF JESUS

E. MODERN LITERATURE

Montefiore, "Rabbinic Conceptions of Repentance," *JQR* (1903), pp. 209–58*; Burton, Smith, and Smith, chaps. iv*, vi; Buding, sec IV; Alexander, art. "Repentance," H. *DCG*.

2. FAITH

A. THE JOHANNINE TEACHING

Jn 1:12 He came to his home and his own people did not receive him but to as many as received him, to those who believed in his name, he gave the privilege of becoming children of God.

Jn 3:16–18, 36 For God so loved the world that he gave his only Son, that everyone who should believe in him might not perish, but have eternal life. 17 For God sent the Son into the world not to judge the world, but that the world might be saved through him. 18 He that believes in him is not judged. He that does not believe has already been judged, because he has not believed in the name of the only Son of God. . . . . 36 He who believes in the Son has eternal life.

Jn 5:24 In very truth I tell you, he that hears my word and believes him who sent me has eternal life and comes not into judgment, but has passed from death into life.

Jn 5:44–47 How can you believe when you receive praise from one another, and the approval that comes from the only [God] you do not seek. 45 Do not think that it is I who will accuse you to the Father; it is Moses who will accuse you, on whom you have set your hope. 46 For if you believed Moses you would believe me, for he wrote con-

cerning me. 47 But if you do not believe his writings, how will you believe my words?

Jn 8:24 I said therefore to you that you should die in your sins, for unless you believe that I am (what I have said I am), you will die in your sins.

Jn 10:35–38 If he called them gods to whom the word of God came, and the Scripture can not be broken, 36 do you say of him whom the Father consecrated and sent into the world, You are a blasphemer, because I said, I am God's Son? 37 If I am not doing the works of my Father, do not believe me, 38 but if I am doing them, even if you do not believe me, believe my works, that you may perceive and know that the Father is in me and I in the Father.

Jn 11:25, 26 Jesus said to her, I am the resurrection and the life; he that believes in me, even if he dies, will live, 26 and everyone who lives and believes in me shall never die.

Jn 11:47, 48 The chief priests and Pharisees gathered a council and said, What shall we do about the fact that this man is doing many signs? 48 If we let him alone in this way, all men will believe in him and the Romans will come and take away our place and nation.

Jn 14:1, 6, 11 Let not your hearts be any longer troubled. You believe in God, believe also in me. . . . . 6 I am the way, the truth and the life; no one comes to the Father except through me. . . . . 11 Believe me when I say that I am in the Father and the Father in me, but if you can not (believe me because of what I say), for the sake of the works themselves believe.

(See also 12:35 ff., p. 147 above, and 16:8, 9, p. 75, and the numerous other passages in which the word "believe" occurs. The word "faith" is not used in the Fourth Gospel.)

B. The Synoptic Teaching

Mk 11:22–24 Have faith in God. 23 Of a truth I tell you that if anyone shall say to this mountain, Be removed and thrown into the sea, and shall not doubt in his heart but shall believe that it will happen as he says, it will be granted to him. 24 Therefore I say to you whatever you ask for when you pray believe that you have received them and they shall be yours [147. Mt 21:21, 22].

Mk 14:32–42 [174]. (See under 6, B, p. 118.)

Mk 15:34 [178]. (See under 6, B, p. 118.)

Mt 4:1–11; Lk 4:1–13 [19. G]. (See under 2, B, p. 49.)

Lk 17:6 If you had faith as a grain of mustard seed you would say to this mulberry tree, Be rooted up and planted in the sea, and it would obey you [131. P].

Lk 23:46 [178. J]. (See under 2, B, p. 55.)

Mt 17:20 If you have faith as a grain of mustard seed you will say to this mountain, Remove from this place to that, and it will remove, and nothing will be impossible to you [89. P].

C. THE VIEWS OF JEWISH WRITERS

I. NON-PALESTINIAN

IV Maccabees, 63 B.C.–38 A.D.

15:24 And although she saw the destruction of her seven children and the many and varied forms of their torments, the noble mother willingly surrendered them through faith in God.

17:2 O mother, that together with your seven sons broke the tyrant's force, and brought to naught his evil devices, and gave an example of the nobleness of faith.

Philo, 15–45 A.D.

Conf. 9 (2:8) Having laid aside doubt and vacillation, the dispositions of an impure soul, he may put on that most steadfast and trustworthy dispostion, faith.

Mig. Abr. 24 (2:72) "Thou shalt fear the Lord thy God, and him only shalt thou serve; and thou shalt cleave to him." What, then, is this cleaving? What? Surely it is piety and faith; for these virtues adapt and invite the mind to incorruptible nature.

Heir 18 (2:111) Do not attribute to unworthy persons that most perfect of virtues, faith.

Heir 19 (2:111) To anchor firmly and unchangeably on the only living God is a thing to be admired among men.

Rew. Pun. 4 (3:462) What can anyone conceive to be either more useful or more respectable than to believe in God and throughout one's whole life to be continually rejoicing and beholding the living God?

II. PALESTINIAN

I Enoch (Part II, Similitudes), 94–64 B.C.

39:6 In that place mine eyes saw the Elect One of righteousness and of faith.

43:4 These are the names of the holy who dwell on the earth and believe in the name of the Lord of Spirits forever and ever.

58:5 And after this it shall be said to the holy in heaven that they should seek out the secrets of righteousness, the heritage of faith.

61:4 The elect shall begin to dwell with the elect and those are the measures which shall be given to faith and which shall strengthen righteousness.

61:11 The other powers on the earth and over the water on that day shall raise one voice, and bless and glorify and exalt in the spirit of faith.

Fragments of a Zadokite Work, 18 B.C.–70 A.D.

9:4 When the two houses of Israel separated, all who proved faithless were delivered to the sword.

9:10 When he (i.e., the Messiah) arises he shall destroy all the sons of (battle) din. . . . . These shall escape during the period of the [first] visitation, but those who proved faithless shall be delivered to the sword.

9:37 They spoke error against the statutes of righteousness, and rejected the covenant and the pledge of faith.

9:47 They trusted in God throughout the period that Israel trespassed and polluted the sanctuary and returned again to molten images.

9:54 And God will pardon them
And they shall see his salvation;
For they trust in his holy name.

Martyrdom of Isaiah, First Century A.D.

1:9 And many in Jerusalem and in Judea he shall cause to abandon the true faith.

II Baruch, 50–100 A.D.

54:21 Thou wilt glorify the faithful according to their faithfulness.

IV Esdras, 100–135 A.D.

5:1 Behold, the days come when . . . .
The way of truth shall be hidden,
And the land be barren of faith.

6:28 Faithfulness shall flourish,
And corruption be vanquished.

7:34 But judgment alone shall remain,
Truth shall stand and faithfulness triumph.

9:7, 8 Everyone that shall be saved and shall be able to escape on account of his works or his faith by which he has believed, 8 such shall survive from the perils aforesaid and shall see my salvation in my land and within my borders which I have sanctified for myself eternally.

13:23 He that shall bring the peril in that time will himself keep them who fall into the peril, even such as have works and faith toward the Mighty One.

D. THE TEACHING OF JESUS

E. MODERN LITERATURE

Cremer, *s.v.;* Th., *s.v.;* Findlay, art. "Faith," H. *DB*[1]; Burton, *Galatians*, pp. 475–85.

3. PRAYER

A. THE JOHANNINE TEACHING

Jn 14:13, 14 Whatever you shall ask in my name this I will do, that the Father may be glorified in the Son. 14 If you ask anything in my name this I will do.

Jn 15:7 If you abide in me and my words in you, ask what you will and it shall be done for you.

Jn 15:16 You did not choose me, but I chose you, and I appointed you to go and bear fruit, and that your fruit should remain; that whatever you ask the Father in my name he might give to you.

Jn 16:23, 24, 26, 27 And in that day you shall ask me nothing. In very truth I tell you, If you shall ask the Father for anything he will give it to you in my name. 24 Until now you have asked nothing in my name; hereafter ask, and you shall receive, that your joy may be complete. . . . . 26 In that day you shall ask in my name, and I do not say to you that I will entreat the Father for you, 27 for the Father himself loves you because you have loved me and have believed that I came from the Father. (Read also John, chap. 17.)

B. THE SYNOPTIC TEACHING

Mk 1:35 And rising up very early in the morning he went out into a place apart from the dwellings of men, and prayed there [25]. (Compare Lk 5:16.)

Mk 6:46 And having sent them away he went away into the mountain to pray [78. Mt 14:23].

Mk 11:22–25 Have faith in God. 23 Of a truth I tell you that if anyone shall say to this mountain, Be removed and thrown into the sea, and shall not doubt in his heart but shall believe that it will happen as he says, it will be done for him. 24 Therefore I say to you, Whatever things you pray for, believe that you have received them, and you will have them. 25 And when you pray if you have anything against anyone, forgive him, that your Father who is in heaven may forgive you your trespasses. [147. Mt 21:21, 22] (Compare Mt 6:14, 15 under 9, 1, B, p. 149.)

Mk 14:32–42. (See under 6, B, p. 118.) [174. Mt 26:36–46; Lk 22:39–46.]

Mk 15:33, 34. (See under 6, B, p. 118.) [178. Mt 27:45, 46.]

Mt 5:44 Love your enemies and pray for those that persecute you[1] [37. M or G; Lk 6:28 G].

Mt 6:9–15 In this way therefore pray: Our Father who is in heaven, hallowed be thy name. 10 Thy kingdom come, thy will be done as in heaven so on earth. 11 Give us today our bread for today 12 and forgive our debts as we also have forgiven our debtors. 13 And bring us not into temptation but deliver us from the evil one. 14 For if you forgive men their trespasses your heavenly Father will also forgive you. 15 But if you do not forgive men [their trespasses] neither will your Father forgive your trespasses[2] [38. M or P].

Lk 11:2–4 When you pray say, Father, hallowed be thy name, thy kingdom come. 3 Give us daily our bread for each day, 4 and forgive us our sins for we ourselves forgive everyone who is under obligation to us, and bring us not into temptation [105. P].

Mt 7:7–11 Ask and it shall be given to you, seek and you shall find, knock and it shall be opened to you. 8 For everyone who asks receives, and he who seeks finds, and to him who knocks, it shall be opened. 9 For what man of you will, if his son asks for bread, give him a stone? 10 Or if he asks for a fish, will give him a serpent? 11 If you therefore though you are evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good gifts[3] to those who ask him [41. M or P; Lk 11:9–13 (105) P].

Lk 6:12 And in those days he went out into the mountain to pray and spent the night in prayer to God [34. L^2; cf. Mk 3:13*a*].

Lk 9:28, 29 And about eight days after these things, taking Peter and John and James, he went up into the mountain to pray.[4] 29 And as he prayed[4] the appearance of his face was changed, and his clothing became glistening white [88. L^2].

Lk 23:46 And crying out with a great voice, Jesus said, Father, into thy hands I commit my spirit [178. L^2].

Mt 6:5–8 And when you pray do not be like the hypocrites because they love to pray in the synagogues and standing on the

[1] Lk 6:28 reads: "insult you."

[2] Compare Mk 11:25.

[3] Lk 11:13 reads: "give the Holy Spirit."

[4] Mt 17:2 and Mk 9:2, 3 do not mention his prayer.

street corners that men may see them pray. Of a truth I tell you, They have received their reward. 6 But you, when you pray, enter your chamber, and having shut the door pray to your Father who is in secret, and your Father who sees in secret will reward you. 7 And when you pray do not repeat over idle words as the Gentiles, for they think that they shall be heard because of their many words. 8 Be not therefore like them for [God] your Father knows what things you need before you ask him [38. M].

Mt 18:19 Again I tell you that if two of you shall agree on earth concerning any matter which you shall ask, it will come to you from my Father who is in Heaven [97. M].

C. THE VIEWS OF JEWISH WRITERS

I. NON-PALESTINIAN

Sibylline Oracles (Book III), Second Century B.C.

3:283–85 But tarry, 284 trusting in the holy laws of the Mighty God, 285 when bowing your knee you pray toward the light of dawn.

Letter of Aristeas, after 130 B.C.

196 The king . . . . asked the next How he could keep all his possessions intact and finally hand them down to his successors in the same condition? And he answered, "By praying constantly to God that you may be inspired by high motives in all your undertakings and by warning your descendants not to be dazzled by fame or wealth, for it is God who bestows all these gifts and men never by themselves win the supremacy.

197 God, to whom we ought always to pray, inspires us with courage to endure.

II Enoch, 1–50 A.D.

7:4, 5 I felt great pity for them (i.e., the fallen angels), and they saluted me, and said to me: "Man of God, pray for us to the Lord"; 5 and I answered to them: "Who am I, a mortal man, that I should pray for angels? Who knows where I am going, or what will befall me? or who will pray for me?"

18:7 "I prayed for them (i.e., the fallen angels), but the Lord has condemned them *to be* under earth till heaven and earth shall end for ever."

53:1 Do not say: "Our father is standing before God, and is praying for our sins," for there is there no helper of any man who has sinned.

Philo, 15–45 A.D.

Alleg. Laws 3:76 (1:165) There are some souls which God even goes forward to meet: "I will come to you and bless you." You see

here how great is the kindness of the Creator of all things, when he even anticipates our delay and our intentions, and comes forward to meet us to the perfect benefiting of our souls.

Books of Adam and Eve, ca. 200 A.D.

Ad. Life 21:2 Michael. . . . . said to Eve, "You are blessed, Eve, for Adam's sake. Since his prayers and intercessions are great, I have been sent that you may receive our help."

Apoc. Mos. 35:2 The soul of your father lies on its face and all the holy angels are praying on his behalf and saying: "Pardon him, Father of All, for he is thine image."

Apoc. Mos. 36:1 The sun and moon and themselves fall down and pray on behalf of my father Adam.

III Baruch, 100–150 A.D.

11:4 Even now Michael, the commander *of the angels*, comes down to receive the prayers of men.

II. PALESTINIAN

I Enoch (Part I), before 170 B.C.

13:6 Then I wrote out their petition and the prayer in regard to their spirits and their deeds individually and in regard to their requests that they should have forgiveness and length (of days).

15:2 Go, say to the Watchers of heaven, who have sent you to intercede for them: "You should intercede for men, and not men for you."

Testaments of the Twelve Patriarchs, 109–105 B.C.

Reub. 1:7 Had not my father Jacob prayed for me to the Lord, the Lord would have destroyed me.

Sim. 2:2 My mother Leah called me Simeon because the Lord had heard her prayer.

Jud. 19:2 For the sake of money I lost my children, and had not my repentance, and my humiliation, and the prayers of my father been accepted, I should have died childless.

Naph. 6:8, 9 Then Levi, girt about with sackcloth, prayed for us all unto the Lord. 9 And when the storm ceased, the ship reached the land as it were in peace.

Gad 5:9 God brought upon me a disease of the liver; and had not the prayers of Jacob my father succored me, it had hardly failed but my spirit had departed.

Jos. 10:1 You see, my children, how great things patience works, and prayer with fasting.

Benj. 3:6 Joseph also besought our father that he would pray for his brethren, that the Lord would not impute to them as sin whatever evil they had done him.

Benj. 5:5 If anyone betrays a righteous man, the righteous man prays; though for a little he be humbled, yet not long after he appears far more glorious, as was Joseph my brother.

Benj. 10:1 Now when Joseph was in Egypt I longed to see his figure and the form of his countenance; and through the prayers of Jacob my father I saw him, while awake in the daytime, even his entire figure exactly as he was.

I Enoch (Part II, Similitudes), 94–64 B.C. (Part V), 104–95 B.C.

47:4 The prayer of the righteous had been heard, and the blood of the righteous been required before the Lord of Spirits.

97:3 What will you do, you sinners,
And whither will you flee on that day of judgment,
When you hear the voice of the prayer of the righteous?

97:5 In these days the prayer of the righteous shall reach the Lord,
And for you the days of your judgment shall come.

99:3 In those days make ready, you righteous, to raise your prayers as a memorial,
And place them as a testimony before the angels
That they may place the sin of the sinners for a memorial before the Most High.

Psalms of Solomon, ca. 60 B.C.

6:8 The Lord hears the prayer of every one that fears God,
And every request of the soul that hopes for him does the Lord accomplish.

Fragments of a Zadokite Work, 18 B.C.–70 A.D.

14:1 The sacrifice of the wicked is an abomination, but the prayer of the righteous is like an offering of delight.

II Baruch, 50–100 A.D.

2:2 For your works are to this city as a firm pillar,
And your prayers as a strong wall.

Pirke Aboth, ca. 200 A.D.

2:17 When you pray, do not make your prayer a fixed form, but mercies and entreaties before God.

D. THE TEACHING OF JESUS

E. MODERN LITERATURE

Plummer, art. "Prayer," H. *DCG.*

4. WORSHIP

A. THE JOHANNINE TEACHING

Jn 2:13–16; 4:19–24. (See under 1, A, 6, pp. 22, 23, read also John, chap. 17.)

B. THE SYNOPTIC TEACHING

Mk 11:15–17. (See 1, B, 6, p. 38.) [146. Mt 21:12–13; Lk 19: 45, 46.]

Mk 12:29, 30 Hear O Israel! The Lord our God is one Lord. 30 And you shall love the Lord your God with your whole heart, and with your whole soul, and with your whole understanding, and with your whole strength (for the context see under 2, p. 48) [154. Mt 22: 37, 38; Lk 10:27 (103)].

Mk 12:28–34 And one of the scribes came to him and having heard them disputing, and perceiving that (Jesus) had answered them well, asked him, What kind of commandment is most important of all? 29 Jesus answered, This is first, Hear, O Israel! the Lord our God is one Lord.[1] 30 And you shall love the Lord your God with your whole heart, and with your whole soul, and with your whole understanding, and with your whole strength. 31 And this is second, You shall love your neighbor as yourself. There is no other commandment greater than these. 32 The scribe said, Well and truthfully, Teacher, have you said that there is one and there is no other beside him. 33 And to love him with the whole heart, and with the whole understanding and with the whole strength, and to love one's neighbor as one's self is greater than the whole burnt-offerings and sacrifices. 34 And Jesus seeing that he had answered wisely said to him, You are not far from the Kingdom of God[2] [154. Mt 22:34–40; Lk 20:39, 40; 10:27 (103)].

Mt 4:10 Then Jesus said to him, Get you gone, Satan, for it is written, "You shall worship the Lord your God, and him only shall you serve" [19. G or M; Lk 4:8].

Mt 5:23, 24 If therefore you are offering your gift upon the altar and while doing so you remember that you have wronged your brother, 24 leave there your gift before the altar, go first and be reconciled

[1] Mt 22:37 omits: "The first is . . . . one Lord."

[2] Verses 32–34 are not found in Matthew or Luke.

with your brother, and then come back and go on with the offering of your gift [37. M].

C. THE VIEWS OF JEWISH WRITERS

I. NON-PALESTINIAN

Sibylline Oracles (Book III), Second Century B.C.

3:573–78 There shall be thereafter a holy race of God-fearing men, 574 adhering to the counsels and mind of the Most High: 575 who pay full honor to the temple of the mighty God, 576 with drink offerings and fat offerings and sacred hecatombs, 577 with sacrifices of lusty bulls and unblemished rams, 578 and piously offer as whole burnt sacrifices rich flocks of firstling sheep and lambs upon the great altar.

3:716–18 Come, let us fall upon the earth and supplicate 717 the Eternal King, the mighty, everlasting God. 718 Let us make procession to his temple, for he is the sole Potentate.

Letter of Aristeas, after 130 B.C.

157 He has marked out every time and place that we may continually remember the God, who rules and preserves us.

234 The king . . . . asked the tenth, What is the highest form of glory? And he said, "To honor God, and this is done not with gifts and sacrifices but with purity of soul and holy conviction, since all things are governed and fashioned by God in accordance with his will.

Philo, 15–45 A.D.

Plant. Noah 25 (1:437, 438) The due attention to sacred rites, and good faith in the matter of sacrifices are the most excellent of trees; but alongside of them an evil grows up, namely, superstition, which it is desirable to eradicate before it has time to blossom. . . . . God delights in altars on which no fire is burned, but which are frequented by virtues.

Plant. Noah 30 (1:441) It is impossible to show gratitude to God in a genuine manner, by those means which people in general think the only ones, namely, offerings and sacrifices; for the whole world could not be a temple worthy to be raised to his honor, except by means of praises and hymns, and those too must be such as are sung, not by loud voices, but by the invisible and pure mind, which shall raise the shout and song to him.

II Enoch, 1–50 A.D.

45:3 When the Lord demands bread, or candles, or flesh, or any other sacrifice, then that is nothing; but God demands pure hearts, and with all that *only* tests the heart of man.

51:4 It is good to go morning, midday, and evening into the Lord's dwelling, for the glory of your Creator.

66:2 Bow down to the true God, not to dumb idols, and bring all just offerings before the Lord's face. The Lord hates what is unjust.

Sibylline Oracles (Book IV), 80 A.D.

4:24–26 Happy shall those men be throughout the earth who shall truly love the mighty God, blessing him 26 before eating and drinking, staunch in their godliness.

Sibylline Oracles (Book V), before 130 A.D.

5:497 Let us turn ourselves and hymn the Immortal God.

II. PALESTINIAN

Testaments of the Twelve Patriarchs, 109–105 B.C.

Levi 3:6 Offering to the Lord a sweet smelling savor, a reasonable and a bloodless offering.

Fragments of a Zadokite Work, 18 B.C.–70 A.D.

14:1, 2 No man shall send to the altar burnt offering or meat offering or frankincense or wood through the hand of a man (that is) unclean through any of the uncleannesses allowing him to defile the altar, for it is written: "The sacrifice of the wicked is an abomination, but the prayer of the righteous is like an offering of delight." 2 And none of those who enter the house of worship shall enter when he is unclean, even though washed.

D. THE TEACHING OF JESUS

E. MODERN LITERATURE

Plummer, art. "Prayer," H. *DCG.*

10. DISCIPLESHIP TO JESUS

A. THE JOHANNINE TEACHING

Jn 1:11, 12 He came to his own home, and his own people did not receive him, 12 but to as many as received him, to those who believed in his name, he gave the privilege of becoming children of God.

Jn 1:35–51 On the following day John was standing with two of his disciples, 36 and looking at Jesus as he was walking by, said, See! there is the Lamb of God. 37 And the two disciples heard John speaking and they followed Jesus. 38 And Jesus turning and seeing them following him said to them, What are you looking for? And they said to him, Rabbi (which means teacher), where are you staying? 39 He

said to them, Come and you shall see. They came therefore and saw where he was staying and they stayed with him that day. And it was 4 o'clock in the afternoon. 40 Andrew, the brother of Simon Peter, was one of the two that heard John and followed Jesus. 41 He first found his own brother, Simon, and said to him, We have found the Messiah (which means Christ). 42 He brought him to Jesus. Jesus said to him, You are Simon, the son of John? You shall be called Cephas (which means Peter).

43 The next day Jesus decided to go to Galilee, and he found Philip and said to him, Follow me. 44 Now Philip was from Bethsaida where Andrew and Peter lived. 45 Philip found Nathanael and said to him, We have found him of whom Moses wrote in the law, and the prophets. His name is Jesus, the son of Joseph, and he is from Nazareth. 46 And Nathanael said to him, Can any good thing come out of Nazareth? Philip said, Come and see. 47 Jesus saw Nathanael coming to him and said of him, There is a real Israelite in whom there is no deceit. 48 Nathanael said to him, How do you know me? Jesus answered and said to him, Before Philip called you while you were under the fig tree I saw you. 49 Nathanael answered him, Rabbi, you are the Son of God, you are King of Israel. 50 Jesus answered him, Because I told you that I saw you under the fig tree do you believe? You will see greater things than these. 51 And he said to him, Of a truth I say to you, you will see heaven standing open and the messengers of God going up and down upon the Son of man.

Jn 3:1–6. (See 9, 1, A, p. 146.)

Jn 3:16, 17. (See 4, A, p. 83.)

Jn 6:26, 27. (See 8, 4, A, p. 137.)

Jn 6:35, 44–59, 63. (See 6, A, p. 111.)

Jn 6:66–69 Because of what Jesus said, many of his disciples left him and no longer associated with him. 67 Jesus said to the twelve, You do not wish to leave me too, do you? 68 Simon Peter answered, Lord, to whom shall we go? You have the words of eternal life. 69 And we firmly believe and know that you are the Holy One of God.

Jn 8:31, 32, 36 Jesus said to the Jews that had believed him, If you continue in my word, you are really disciples of mine, 32 and you will know the truth and the truth will make you free. . . . . 36 If the Son shall make you free, you will be really free.

Jn 12:24–26. (See 12:20–33, under 6, A, p. 112.)

Jn 13:13–16, 20 You call me Teacher and Lord, and this is well, for so I am. 14 If then I, your Lord and your Teacher, have washed your feet, you also ought to wash one another's feet. 15 For I have given you an example that you may do to one another as I have done to you. 16 Of a truth I say to you, a servant is not greater than

his master, nor one who is sent greater than him who sent him. . . . . 20 Of a truth I say to you, He that receives whomever I send receives me and he that receives me receives him who sent me.

Jn 14:6, 7 I am the way and the truth and the life, no one comes to the Father except through me. 7 If you knew me, you would know my Father also. Henceforth you know him and have seen him.

Jn 14:21, 23 He that has my commandments and keeps them, he it is that loves me and he that loves me will be loved by my Father and I will love him and will show myself to him. . . . . 23 If any one loves me, he will keep my word, and my Father will love him, and we will come to him and will make a home with him.

Jn 15:1, 2, 7, 8, 20 I am the true vine, and my Father is the cultivator of it. 2 Every branch in me that does not bear fruit he takes away and every branch that bears fruit he cleans that it may bear more fruit. . . . . 7 If you abide in me and my words abide in you, ask what you will and it shall be done for you. 8 In this my Father is glorified, that you bear much fruit and become my disciples. . . . . 20 Remember the word which I said to you, A servant is not greater than his master. If they persecuted me they will also persecute you. If they have kept my word they will also keep yours. (Read also the intervening verses of the chapter.)

Jn 20:21–23 Again Jesus said to them, Peace be to you, as the Father has sent me I also send you. 22 And having said this, he breathed upon them and said to them, Receive the Holy Spirit. 23 If you forgive anyone's sins, they are forgiven; if you do not forgive them, they remain.

Jn 20:31 These things are written that you may believe that Jesus is the Christ, the son of God, and that believing you may have life in his name.

B. THE SYNOPTIC TEACHING

Mk 1:16–20 And passing along the Sea of Galilee he saw Simon and Andrew, the brother of Simon, casting a net in the Sea, for they were fishermen. 17 And Jesus said to them, Follow me, and I will make of you fishers of men. 18 And immediately they left their nets and followed him. 19 And going on a little further he saw James, the son of Zebedee, and his brother John in the boat, putting their nets in order, 20 and he called them. And leaving their father, Zebedee, in the boat with the hired servants, they followed him [22. Mt 4:18–22].

Lk 5:1–11[1] And it came to pass while the people crowded upon him and heard the word of God that he was standing by the lake of Gennesaret. 2 And he saw two boats on the shore and the fishermen had left them and were washing their nets. 3 And entering one of them

[1] Doubtless another account of the same event as that related in Mk 1:16–20.

that belonged to Simon he asked him to push out a little from the land, and sitting down he taught the people from the boat. 4 And when he had ended his talk he said to Simon, Put out into the deep water and let down your nets for a catch. 5 Simon replied, Master, we worked all night and took nothing, but at your word I will let down the nets. 6 And when they had done this they inclosed a great number of fish and their nets were breaking. 7 And they beckoned to their partners in the other boat to come and help them and they came and filled both boats until they were sinking. 8 And when Simon Peter saw it he fell down at Jesus' knees saying, Depart from me because I am a sinful man, O Lord. 9 For amazement had seized him and all who were with him at the catch of fish which they had taken. 10 And the case was the same with James and John, sons of Zebedee, partners of Simon. And Jesus said to Simon, Be not afraid, from now on you shall be catching men. 11 And when they had drawn the boats to land they left everything and followed him [26. G].

Mk 2:14–17 And as he passed by he saw Levi, the son of Alphaeus, sitting at the toll booth, and he said to him, Follow me, and he rose and followed him. 15 And Levi was sitting at a table in his house and many tax collectors and sinners were sitting there with Jesus and his disciples, for there were many such that followed Jesus. 16 And when the scribes of the Pharisees saw that he was eating with the sinners and tax collectors, they said to his disciples, Why does he eat with the tax collectors and sinners? 17 And when Jesus heard it, he said to them, It is not the healthy that need a physician but the sick.[1] I came not to call righteous men but sinners [29. Mt 9:9–13; Lk 5:27–32].

Mk 2:18–22. (See 7, 2, B, p. 124.) [30. Mt 9:14–17; Lk 5:33–39.]

Mk 3:13–15 And he went up into the mountain and called to him those that he wanted and they came to him. 14 And he appointed twelve, whom he also named apostles, that they might be with him, and that he might from time to time send them out to preach, 15 and to have authority to expel the demons from people [34. Lk 6:12, 13].

Mk 3:31–35 And his mother and his brothers came and standing outside sent and called him. 32 And there sat around him a multitude and they said to him, See, your mother and your brothers are outside asking for you. 33 And he answered them, Who is my mother and my brothers? 34 And looking at the people who were sitting around him he said, See, these are my mother and my brothers. 35 Whoever shall do the will of God,[2] he is my brother and sister and mother [51. Mt 12:46–50; Lk 8:19–21.]

[1] Mt 9:13 inserts: "but go, and learn what this means, I desire mercy and not sacrifice."

[2] Mt 12:50 reads: "the will of my Father who is in heaven."

Mk 6:7–13 And he called the twelve to him and began to send them out two by two, and gave them authority over the unclean spirits.[1] 8 And he charged them to take nothing for the journey except a staff only, no bread, no bag for provisions and no money in their purses, 9 but to wear sandals and not to wear two tunics. 10 And he said to them, Wherever you enter a house make that your home until you leave the place. 11 And if any place shall not receive you or hear you, depart from it and shake off the dust that is under your feet for a testimonial to them.[2] 12 And they went out and preached that men should repent. 13 And they expelled many demons, and they anointed with oil many that were sick and cured them [70, 71, 76. Mt 10:1, 5–14; Lk 9:1–6].

Mt 10:5–8 Go not into Gentile territory and do not enter a city of Samaritans. 6 But go instead to the lost sheep of the house of Israel. 7 And as you go preach saying, The kingdom of heaven is near. 8 Heal the sick, raise the dead, cleanse lepers, expel demons. You receive without paying, give without pay [71. Compare foregoing section].

Mt 10:16–31 Behold I send you out as sheep among wolves, be therefore as wise as the serpents and as harmless as the doves. 17 Beware of men for they will hand you over to courts and in their synagogues they will scourge you. 18 And you will be brought before governors and kings on my account for a testimony to them and to the Gentiles. 19 And when they bring you up for trial do not be anxious how or what you shall speak for what you shall say will be given to you in that hour. 20 For it is not you that speak but the spirit of your Father that speaks in you. 21 And brother will give up brother to be put to death and father child, and children will rise up against their parents and put them to death. 22 And you will be hated by all men because of my name, but he that endures to the end shall be saved. 23 And when they persecute you in this city flee to the next, for of a truth I tell you, you will not have finished visiting the cities of Israel before the Son of man comes. 24 A disciple is not above his teacher nor a slave above his master. 25 It is enough for the disciple that he become as his teacher and the slave as his master. If they called the master of the house Beelzebub, how much more the members of his household. 26 Be not afraid of them for there is nothing hidden that shall not be disclosed and secret that shall not be made known. 27 What I tell you in the darkness, say in the light, and what you hear in the ear proclaim upon the housetops. 28 Be not afraid of those who

[1] Mt 10:1 adds: "and to heal every disease and every malady."

[2] Mt 10:15 adds: "Of a truth I say to you, it shall be more tolerable to the land of Sodom and Gomorrah in the day of judgment than for that city."

kill the body and can not kill the soul, but be afraid rather of him who can destroy both soul and body in Gehenna.[1] 29 Are not two sparrows sold for a farthing? And not one of them shall fall to the ground without your Father. 30 And the hairs of your head are all numbered. 31 Be not therefore afraid, you are worth more than many sparrows[2] [72, 73. Mk 13:9–13 (161); Lk 12:2–7 (111) P].

Mk 8:27–38 And Jesus and his disciples went out into the villages of Caesarea Philippi and on the way he asked his disciples, Who do men say that I am?[3] 28 And they said to him, John the Baptist; and others Elijah,[4] and others one of the prophets. 29 And he asked them, And who do you say that I am? Peter answered him, You are the Christ.[5] 30 And he charged them that they should tell no man concerning him. 31 And he began to teach them that the Son of man should suffer many things and be rejected by the elders and the chief priests and the scribes and be killed and after three days rise. 32 And he said this explicitly. And Peter took him and began to reprove him. 33 But Jesus turning and seeing his disciples reproved Peter and said, Get behind me, Satan, you are thinking not the thoughts of God but those of men. 34 And calling to him the multitude with his disciples, he said to them, If any one wishes to be my follower let him deny himself and take up his cross and follow me. 35 For whoever wishes to save his own life will lose it, but whoever shall lose his life for my sake and the gospel's will save it. 36 For what advantage shall it be to a man to gain the whole world and suffer the loss of his life? 37 For what should a man give to regain his life? 38 For whoever shall be ashamed of me and of my words in this adulterous and sinful generation of him will the Son of man be ashamed when he comes into the glory of his Father with the holy angels[6] [86, 87. Mt 16:13–27; Lk 9:18–26].

[1] Lk 12:4, 5 reads: "And I say to you, my friends, Fear not those that kill the body and can do nothing more, 5 but I will warn you whom to fear. Fear him who has authority after killing to cast into Gehenna. Yes, I say to you, fear him."

[2] Of this passage verses 17–22 have their parallel in and are probably derived from Mk 13:9–13. Verses 26–31 have their parallel in Lk 12:2–7 and are probably derived from P.

[3] Mt 16:13 reads: "Who do men say that the Son of Man is?"

[4] Mt 16:14 adds: "and others, Jeremiah."

[5] Lk 9:20 reads: "And Peter answered, The Christ of God."

[6] Compare this translation with that of 8:34–37, section 4, and 31–37, section 6. Mt 16:16–19 reads: "And Simon Peter answered, You are the Christ, the Son of the living God. 17 And Jesus said to him, Blessed are you Simon, son of John, because flesh and blood did not reveal this to you, but my Father who is in heaven. 18 And I say to you that you are Peter (Rock), and on this rock I will build my church; and not the gates of hades shall be stronger than it. 19 I will give to you the keys of the kingdom of heaven; and whatever you refuse on earth will be refused in heaven, and whatever you grant on earth will be granted in heaven."

Mk 9:37 Whoever shall receive one such little child in my name receives me; and whoever shall receive me, receives not me, but him who sent me [92. Mt 18:5; Lk 9:48].

Mk 10:17–30. (See under 4, B, p. 84, especially vss. 21, 28–30.) [137. Mt 19:16–29; Lk 18:18–30.]

Mk 10:35–45. (See under 6, B, p. 117.) [140. Mt 20:20–28; Lk 22:25–27 (173) J.]

Mt 7:21–23 Not everyone that says to me, Lord, Lord, will enter the kingdom of heaven, but he who does the will of my Father who is in heaven. 22 Many will say to me in that day, Lord, Lord, did we not prophesy in your name and in your name expel demons and in your name do many great deeds? 23 And then will I declare to them, I never knew you; depart from me, you workers of iniquity [43. G or M; Lk 6:46; 13:26, 27 (121)]. (See also 7:16–21, under 5, p. 96.)

Lk 9:57–62 And as he was going along the road, one said to him, I will follow you wherever you go. 58 And Jesus said to him, The foxes have holes, and the birds have nests, but the Son of man has nowhere to lay his head. 59 And he said to another man, Follow me; and the man said, Permit me first to go and bury my father. 60 And he said, Let the dead bury their own dead, but do you go and spread abroad the news of the Kingdom of God. 61 And another man said to him, I will follow you, Lord, but first let me make my farewell to those that are in my home. 62 And Jesus said to him, No man having put his hand to the plow and looking back is fit for the Kingdom of God [100. P; Mt 8:19–22].

Mt 11:28–30 Come to me all you who labor and are burdened, and I will give you rest. 29 Take my yoke upon you, and learn from me; because I am meek and lowly in heart, and you will find rest to your souls; 30 for my yoke is easy, for my burden is light [47. M].

C. THE VIEWS OF JEWISH WRITERS

I. NON-PALESTINIAN

II. PALESTINIAN

D. THE TEACHING OF JESUS

E. MODERN LITERATURE

Art. "Discipleship," H. *DCG*

11. THE FUNDAMENTAL AND UNIFYING PRINCIPLE OF CONDUCT TOWARD GOD AND MEN

A. THE JOHANNINE TEACHING

Jn 1:11, 12 He came to his own home, and his own people did not receive him, 12 but to as many as received him, to those who believed in his name, he gave the privilege of becoming children of God.

Jn 3:19–21, 36 And this is the basis of judgment, that the light has come into the world, and men loved the darkness rather than the light; for their deeds were wicked. 20 For every one whose practices are evil hates the light and does not come to the light lest the wickedness of his deeds should be exposed. 21 He who does the truth comes to the light that it may be made evident that his deeds have been done in God. . . . . 36 He who believes in the Son has eternal life. He who disobeys the Son will not see life, but the wrath of God rests upon him.

Jn 6:63 It is the Spirit that gives life. The flesh is of no profit. The words that I have spoken to you are spirit, and they are life.

Jn 8:24 I told you, therefore, that you would die in your sins; for unless you believe that I am (what I have said I was), you will die in your sins.

Jn 12:24, 25 Unless a grain of wheat falls into the earth and dies, it remains a single grain, but if it dies, it produces many more. 25 He that loves his life loses it; and he that hates his life in this world will keep it to eternal life.

Jn 15:4, 5 As the branch can not bear fruit of itself unless it remains in the vine, so neither can you unless you abide in me. 5 I am the vine, you are the branches. He that abides in me and I in him, he bears much fruit, because apart from me you can do nothing.

Jn 16:8, 9 And when he has come he will convict the world . . . . 9 in reference to sin, because they do not believe in me.

Jn 17:3 And this is eternal life, to know thee, the only true God, and him whom thou didst send, Jesus Christ.

B. THE SYNOPTIC TEACHING

Mt 5:48 You shall therefore be perfect, as your heavenly Father is perfect [37. M].

Lk 6:36 Be merciful as your Father is merciful [37. G].

Mt 7:12 Whatever therefore you desire men to do to you, even so do you to them; for this is the law and the prophets [42. M].

Lk 6:31 And as you would that men should do to you, do you also to them in like manner [37. G].

Mk 8:34–37. (See under 4, B, p. 84.)
Lk 10:25–28. (See under 4, B, p. 87.)
Mk 10:17–21. (See under 4, B, p. 84.)
Mk 10:35–45. (See under 6, B, p. 117.)

C. THE VIEWS OF JEWISH WRITERS

1. NON-PALESTINIAN

Sibylline Oracles (Book III), Second Century B.C.

3:719, 720 Let us all ponder the law of the Most High God, 720 who is the most righteous of all on earth.

Letter of Aristeas, after 130 B.C.

127 The good life consists in the keeping of the enactments of the law.

189 If you take the fear of God as your starting point, you will never miss the goal.

207 The king . . . . said "What is the teaching of wisdom?" And the other replied, "As you wish that no evil should befall you, but to be a partaker of all good things, so you should act on the same principle towards your subjects and offenders, and you should mildly admonish the noble and good."

IV Maccabees, 63 B.C.–38 A.D.

5:16 We, O Antiochus, have accepted the Divine Law as the law of our country, and we do not believe any stronger necessity is laid upon us than that of our obedience to the law.

Philo, 15–45 A.D.

Virt. 12 (3:524) To choose what is right and to avoid what is wrong, using a threefold variety of . . . . rules and criteria, namely, the love of God, and the love of virtue, and the love of mankind.

Mig. Abr. 23 (2:71) As God commands, in that very manner does the virtuous man act, guiding the path of his life in a blameless way, so that the actions of the wise men are in no respect different from the divine commands.

Philo (Eusebius, *Prep. Gosp.* 7:7) What you hate to suffer, do not do yourself.

Hillel (Shab. 31*a*) What is hateful to yourself do not do to your fellow man; this is the whole Torah, and the rest is commentary; go, study.

II Enoch, 1–50 A.D.

43:3 There is none better than he who fears God, he shall be more glorious in the time to come.

II. PALESTINIAN

Tobit, Date Uncertain, 350–170 B.C.

4:15 And what you yourself hate, do to no man.

Testaments of the Twelve Patriarchs, 109–105 B.C.

Reub. 6:9 I adjure you by the God of heaven to do truth each one to his neighbor, and to entertain love each one for his brother.

Sim. 4:7 Do you also my children love each one his brother with a good heart.

Iss. 5:2 Love the Lord and your neighbor.

Iss. 7:6 I loved the Lord, likewise also every man with all my heart.

Dan 5:3 Love the Lord through all your life, and one another with a true heart.

Gad 6:3 Love one another from the heart.

Psalms of Solomon, about 60 B.C.

14:1 Faithful is the Lord to them that love him in truth,
To them that endure his chastening,
To them that walk in the righteousness of his commandments
In the law which he commanded us that we might live.

Fragments of a Zadokite Work, 18 B.C.–70 A.D.

4:3 He delivered (the commandment) to Isaac and Jacob and they observed (it) and were recorded as friends of God.

Assumption of Moses, 7–29 A.D.

9:6 Let us die rather than transgress the commands of the Lord of Lords, the God of our fathers.

12:10 Those therefore who do and fulfill the commandments of God shall increase and be prospered.

Pirke Aboth, ca. 200 A.D.

1:2 On three things the world stands: on the Torah, and on the Service, and on the doing of kindnesses.

1:12 Hillel said: Be of the disciples of Aaron, one that loves peace, ... that loves mankind, and brings them nigh to Torah.

1:15 Shammai said: Make your Torah a fixed *duty.*

2:1 Be careful over a light precept as over a weighty, for you do not know the giving of the rewards of the precepts.

2:4 Make his will as your will that he may make your will as his will; efface your will before his will that he may efface the will of others before your will.

2:9 If you have practised much Torah, do not take credit to yourself, for for that purpose were you created.

4:12 Do little in business and be busy with the Torah.

6:2 Everyone who is not occupied with the Torah is called reprobate.

D. THE TEACHING OF JESUS

E. MODERN LITERATURE

Wendt, I, 325–29; art. "Love," H. *DCG*, esp. pp. 80–83.

12. THE BASIS AND CRITERION OF AUTHORITY FOR CONDUCT AND BELIEF

DEFINITION OF TERMS

1. Authority is the right to control the thought, utterance, or conduct of one's self or another.

2. Authority may be absolute or relative; ultimate or derived. A captain's authority holds as against the soldier's, but not as against the colonel's. A governess may have authority in relation to the child, but subject to and derived from the parent.

3. Authority may be valid in one realm, but not exist at all in another. The state may have the right to compel the payment of taxes, but not to require men to pray. A parent may have the right to control his child's conduct, but not his opinion.

4. Authority may pertain to certain persons, and not to others. One may have authority over his own children, but not over his neighbor's. A general may command his own soldiers, not those of another nation.

5. Authority must be distinguished from the right to influence another, though the dividing-line between the two may be difficult to draw. When does a parent's right to exhort, persuade, influence a child, pass into the right to command, or when does the right to command cease, leaving only the right to persuade?

6. Authority must be distinguished from infallibility. The parent has authority, but not necessarily infallibility. So the teacher, the policeman, the state. In itself the affirmation of authority does not carry the assertion of infallibility, nor does the assertion of infallibility carry the affirmation of right to compel others to accept one's opinion.

7. Distinction must be made between (*a*) the *fact* of authority; (*b*) the *content* of the authoritative; (*c*) the *basis* of authority; (*d*) the *criterion* of authority.

We may agree that the law is authoritative, but disagree as to what the content of the law is. We may agree that the state has

authority in a certain realm; but disagree as to what the basis of that authority is. We may find authority in the will and character of God, but differ both as to what the criterion is by which we may know what is the will of God and what the content of his will.

THE ELEMENTS OF THE PROBLEM

The consideration of the teaching of Jesus concerning authority involves the following questions:

1. In what did Jesus (according to John, according to the synoptists, in his own thinking) find the authoritative?

2. Over what area does authority extend? Does it pertain to conduct, or to belief, or to both?

3. What is the content of the authoritative in the sphere of conduct? Is it a single principle of action or an extended series of commands?

4. Who is subject to authority? If authorities are graded, which is the more ultimate? What is the basis of authority? What is the criterion of authority?

A. THE JOHANNINE TEACHING

Jn 1:1–18 In the beginning was the Word, and the Word was God. 2 This Word was in the beginning with God. 3 All things came into being through him, and apart from him there came into being not one thing that has come to be. 4 In him was life, and the life that was in him was the light of men. 5 And the light shone in the darkness, and the darkness did not apprehend[1] it. (6 There came a man sent from God, whose name was John. 7 He came for testimony, to bear testimony concerning the light, that through him all men might believe. 8 He was not the light, but came to testify concerning the light.) 9 There was the true light which enlightens every man that comes into the world. 10 He was in the world, and the world came into being through him, and the world did not know him. 11 He came to his own home, and his own people did not receive him, 12 but to as many as received him, to those who believed in his name, he gave the privilege of becoming children of God, 13 who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. 14 And the Word became flesh[2] and dwelt among us for a time[3] and we saw his glory, glory as of an only Son sent from a father, full of grace and truth. (15 John testified of him and cried, saying, This is he of whom I said, He that comes after me was before me, because he existed before me, being first

[1] Or "overcome."

[2] I.e., "a corporeal being."

[3] "Lived among us in a tent."

of all.) 16 Because of his abundance we all received, and grace after grace. 17 Because the law was given through Moses, grace and truth came through Jesus Christ. 18 *God*, no man has ever seen; an only Son, himself God, who is in the bosom of the Father, he has been his interpreter.

Jn 1:29–34 The next day John saw Jesus coming to him, and said, See! there is the Lamb of God that takes away the sin of the world. 30 This is he of whom I said, After me comes one who was before me, because he existed before me, being first of all. 31 And I did not know him, but for this reason I came baptizing in water, that he might be manifested to Israel. 32 And John testified, saying, I have seen the Spirit descending as a dove out of heaven, and it remained upon him 33 And I did not know, but he that sent me to baptize in water, he said to me, He upon whom you shall see the Spirit descending and remaining on him, this is he that baptizes in Holy Spirit. 34 And I have seen and have testified that this is the Son of God.

Jn 1:43–51. (See under 10, A, p. 168.)

Jn 2:23—3:3 When Jesus was in Jerusalem attending the feast of the Passover, many believed in his name, seeing the signs that he was doing. 24 But Jesus did not trust himself to them, because he knew all men 25 and because he had no need that any one should testify concerning man, for he himself knew what was in man. 3:1 Now there was a Pharisee, whose name was Nichodemus, a ruler of the Jews, 2 who came to Jesus at night and said to him, Rabbi, we know that you have come from God as a teacher, for no one can do these signs unless God is with him. 3 Jesus answered him, In very truth I tell you, Unless a man is born anew he can not see the Kingdom of God.

Jn 3:19 And this is the basis of judgment: that the light has come into the world, and men loved the darkness rather than the light; for their deeds were wicked.

Jn 5:19–47 Jesus therefore said to them, In very truth I tell you, The Son can do nothing of himself, but what he sees the Father doing: for whatever he does, these things the Son also does in like manner. 20 For the Father loves the Son, and shows him all things that he himself does. and greater works than these will he show him, that you may marvel. 21 For as the Father raises the dead and gives them life, even so the Son also gives life to whom he will. 22 For neither does the Father judge any man, but he has given all judgment to the Son; 23 that all may honor the Son, even as they honor the Father. He that does not honor the Son, does not honor the Father that sent him. 24 In very truth I tell you, He that hears my word, and believes him that sent me, has eternal life, and comes not into judgment, but has passed out of death into life. 25 In very truth I tell you, The hour is coming,

and now is, when the dead shall hear the voice of the Son of God; and those who hear shall live. 26 For as the Father has life in himself, even so he gave to the Son also to have life in himself: 27 and he gave him authority to execute judgment, because he is a son of man. 28 Be not astonished at this: for the hour is coming, in which all that are in the tombs shall hear his voice, 29 and shall come forth; those who have done good, to a resurrection of life; and those whose practices have been evil, to a resurrection of judgment. 30 I can do nothing of myself. As I hear I judge, and my judgment is righteous, because I seek not what I will, but the will of him that sent me. 31 If I testify concerning myself, my testimony is not true. 32 There is another that testifies concerning me, and I know that the testimony which he testifies concerning me is true. 33 You have sent to John, and he has testified to the truth. 34 But I do not receive testimony from a man. But I say these things that you may be saved. 35 John was the burning and shining lamp, and you were willing to rejoice for a time in his light. 36 But I have greater testimony than that of John, for the works which the Father has given me to accomplish, the very works that I do, testify concerning me that the Father has sent me, 37 and the Father that sent me, he has testified concerning me. You have never heard his voice nor seen his form, 38 and you have not his word abiding in you, for you do not believe him whom he sent. 39 You search the scriptures, because you think that in them you have eternal life, and it is they that testify concerning me. 40 And you will not come to me that you may have life. 41 I do not receive praise from men, 42 but I know that you have not the love of God in you. 43 I have come in my Father's name, and you do not receive me. If another comes in his own name, him you will receive. 44 How can you believe, when you receive praise from one another, and the approval that comes from the only (God) you do not seek? 45 Do not think that it is I who will accuse you to the Father; it is Moses who will accuse you, on whom you have set your hope. 46 For if you believe Moses, you would believe me, for he wrote concerning me. 47 But if you do not believe his writings, how will you believe my words?

Jn 7:16, 17 My teaching is not mine but his that sent me. 17 If any man is willing to do his will he will know whether my teaching is from God or whether I speak from myself.

Jn 10:8 All that came before me are thieves and robbers. But the sheep did not hear them.

Jn 10:24–27, 30–38 So the Jews gathered around him and said, How long are you going to keep us in suspense? If you are the Christ, tell us plainly. 25 Jesus answered them, I told you, and you did not believe me. The works that I do in my Father's name, these testify

concerning me. 26 But you do not believe, because you are not of my sheep. 27 My sheep hear my voice, and I know them, and they follow me. . . . . 30 I and the Father are one. 31 The Jews picked up stones to stone him. 32 Jesus said to them, Many good works have I shown you from the Father. For which kind of these works are you stoning me? 33 The Jews answered, Not for a good work are we stoning you, but for blasphemy, and because you, though a man, make yourself God. 34 Jesus answered them, Is it not written in your law, I said, You are gods? 35 If he called those men gods, to whom the word of God came, and the scripture can not be broken, 36 do you say of him whom the Father consecrated and sent into the world, You are a blasphemer, because I said, I am a Son of God? 37 If I am not doing the works of my Father, do not believe me. 38 But if I am doing them, even if you do not believe me, believe the works, that you may perceive and know that I am in the Father and the Father in me.

Jn 12:35, 36, 44–49. (See under 9, 1, A, p. 147.)

Jn 14:10, 11 Do you not believe that I am in the Father, and the Father in me? The words that I speak to you, I do not speak from myself. 11 The Father that abides in me, does his works. Believe me that I am in the Father, and the Father in me; or else believe me just because of the works.

B. The Synoptic Teaching

Mk 1:16–20 And passing along by the Sea of Galilee, he saw Simon, and Andrew the brother of Simon, casting a net in the Sea; for they were fishers. 17 And Jesus said to them, Follow me, and I will make you fishers of men. 18 And immediately they left the nets, and followed him. 19 And going on a little further, he saw James the son of Zebedee, and John his brother, who also were in the boat putting their nets in order. 20 And immediately he called them: and they left their father Zebedee in the boat with the hired servants, and went after him [22. Mt 4:18–22; Lk 5:1–11 (26) G].

Mk 2:14 And as he passed by he saw Levi, the son of Alphaeus, sitting at the place where taxes were paid, and he said to him, Follow me. And he arose and followed him [29. Mt 9:9; Lk 5:27, 28].

Mk 2:18–22 And the disciples of John and the Pharisees were fasting: and they came and said to him, Why do the disciples of John and the disciples of the Pharisees fast, and your disciples do not fast? 19 The friends of the bridegroom can't fast while he is with them, can they? replied Jesus. While they have him with them they can not fast. 20 But days will come when the bridegroom is taken from them, and then they will fast, that day! 21 Nobody sews on an old garment a patch of cloth that has not been shrunk. If he does, the patch pulls away, the new from the old, and the tear gets worse. 22 And nobody

puts freshly made (and as yet unfermented) wine into used (and so already fully stretched) wineskins. If he does, the wine will burst the wineskins and both the wine and wineskins are ruined. Fresh wine must be put into fresh wineskins [30. Mt 9:14–17, Lk 5:33–39].

Mk 2:23–28 Now he was going on the Sabbath through the grain fields; and his disciples began as they went to pluck the heads of grain. 24 And the Pharisees said to him, See here, why are they doing on the Sabbath what is not permitted? 25 And he said to them, Did you never read what David did when he was in need, and he and his companions were hungry, 26 how he went into the house of God in the priesthood of Abiathar, and ate "the loaves of presentation" which no one except the priests is allowed to eat, and gave also to his companions? 27 And he said to them, The Sabbath was made for man, and not man for the Sabbath. 28 So that the Son of man is lord even of the Sabbath [31. Mt 12:1–8; Lk 6:1–5].

Mk 3:1–6 And he entered again into a synagogue; and there was a man there who had his hand withered. 2 And they watched him to see whether he would heal him on the Sabbath, that they might make a charge against him. 3 And he said to the man who had his hand withered, Stand up.[1] 4 And he said to them, Is it permissible on the Sabbath day to do good or to do evil, to save life or to kill? And they said nothing. 5 And he looked around at them with anger, and with grief at the hardening of their hearts.[2] He said to the man, Stretch out your hand. And he stretched it out, and it was restored. 6 And the Pharisees went out and immediately took counsel with the Herodians how to destroy him [32. Mt 12:9–14; Lk 6:6–11].

Mk 3:35 Whoever shall do the will of God[3] he is my brother and sister and mother [51. Mt 12:50; Lk 8:21].

Mk 7:1–23 And there gathered about him the Pharisees and some of the scribes, having come from Jerusalem, 2 and seeing that some of his disciples were eating without having first washed their hands. 3 (For the Pharisees and the Jews generally do not eat without having first punctiliously washed their hands, observing in this the tradition of the Elders,[4] 4 and when they come from the market do not eat without having first undergone a ceremonial purification,[5] and there

[1] Mt 12:11 adds: "and he said to them, What man of you who has a single sheep will not, if it falls into a pit on the Sabbath, lay hold of it and lift it out?"

[2] Mt 12:12 reads: "How much better a man is than a sheep. So that it is lawful to do good on the Sabbath" and omits: "and looking round about them with anger, being grieved at the hardening of their hearts." Lk 6:10 omits: "with anger, being grieved at the hardening of their hearts."

[3] Mt 12:50 reads: "my Father who is in heaven."

[4] I.e., the teaching handed down from the teachers of former times.

[5] Most ancient authorities read: "without having bathed"; but some of the most ancient read: "without having been sprinkled."

are many other things which they have received and hold, such as dipping of cups and pots and brazen vessels[1] into water.)[2] 5 And the Pharisees and the scribes asked him, Why do your disciples disregard the traditions of the Elders and eat without having first washed their hands? 6 And he said to them, Well did Isaiah describe you hypocrites, in the words that are written in his prophecy, "This people honors me with their lips, but their heart is far from me. 7 But there is no worship of me in their teaching what are but teachings of men." 8 You have left the commandment of God and observe the tradition of men.[3] 9 And he said to them, Very effectively do you reject the commandment of God to keep your own tradition. 10 For Moses said, "Honor your father and mother," and "He that speaks evil of father or mother shall surely be put to death." 11 But you say, "If a man shall say to his father or his mother, 'Corban,'" in other words "Whatever of mine might yield you an income is dedicated" 12 he must not do any thing for his father or mother, 13 thus annulling the word of God by your tradition which you have handed down. And many things like this you do.

14 And calling the people to him again, he said to them, Hear, all of you, and understand. 15 There is nothing which entering a man can defile him. It is the things that go forth from the man that defile the man. 17 And when he had left the crowd and come into the house, his disciples asked him to explain his aphorism. 18 And he said to them, Are you also so dull? Do you not see that nothing that enters the man can defile him, 19 because it does not go into his heart, but into his belly, and goes into the sink. (This he said making all foods clean.)[4] 20 And he said, It is that which goes out from a man that defiles him. 21 For from within, out of the heart of men, the evil thoughts come, fornications, thefts, murders, adulteries, 22 covetousness.[5] malice,[5] deceit,[5] wantonness,[5] envy,[5] slander, pride,[5] folly.[5] 23 All these things, which are evil, come from within, and defile the man[6] [80. Mt 15:1–20].

Mk 11:27–33 And as he was walking in the temple the chief priests and the scribes and the elders came to him 28 and said to him, What kind of authority is it by which you do these things? or who gave you this authority to do them? 29 And Jesus said to them, I'll ask you one question, and if you answer it I'll tell you by what kind of

[1] Some ancient authorities add: "and cots."

[2] Mt 15:1 omits the words in parentheses.

[3] Matthew, chap. 13, does not contain vs. 8.

[4] Matthew omits the words in parentheses.

[5] Matthew omits these words, but adds: "false witness."

[6] Mt 15:20 adds: "but to eat without having washed one's hands does not defile the man."

authority I do these things. 30 Was the baptism of John from heaven or from men? Tell me that. 31 And they discussed the matter among themselves saying, If we say from heaven, he will say, Why then did you not believe him? 32 Shall we say then, From men?—they were afraid of the people, for they all regarded John as a real prophet. 33 So they answered Jesus, We do not know. And Jesus said to them, Then I'll not tell you by what kind of authority I do these things [148. Mt 21:23–27; Lk 20:1–8].

Mk 8:11, 12 And the Pharisees came out and began to question him, demanding a sign from heaven, trying him. 12 And Jesus, saddened in spirit, said to them, Why does this generation demand a sign? Of a truth I tell you, this generation will not be given a sign [84]. (See Mt 12:38–41; Lk 1:29, 30, 32, below, p. 185.)

Mt 16:1, 2, 4 And the Pharisees and the Sadducees coming to him, trying him, asked him to show them a sign from heaven. 2 And he said to them, ... 4 An evil and adulterous generation demands a sign. And it shall be given no sign except the sign of Jonah [84].

Mt 12:38–41 Then certain of the scribes and Pharisees said to him, Teacher, We desire to see a sign from you. 39 And he said to them, An evil and adulterous generation demands a sign. And it shall be given no sign except the sign of Jonah the prophet. 40 For as Jonah was in the belly of the whale three days and three nights so shall the Son of man be three days and three nights in the heart of the earth. 41 Men of Nineveh will rise up in the judgment with this generation and will condemn it, because they repented at the preaching of Jonah, and a greater than Jonah is here [50. Vss. 39, 40*a*, 41 P; 38, 40*b* M²].

Lk 11:29, 30, 32 And as the multitude were thronging about him, he began to say, This is an evil generation. It demands a sign. And it shall be given no sign except the sign of Jonah. 30 For as Jonah was a sign to the Ninevites so shall the Son of man be to this generation. . . . . 32 Men of Nineveh will rise up in the judgment with this generation, and will condemn it, because they repented at the preaching of Jonah, and a greater than Jonah is here [107. P].

Lk 11:46 And he said, Woe to you lawyers also! for you load men with heavy burdens, and you yourselves do not touch the burdens with one of your fingers [110. P; Mt 23:4 (156)].

Lk 11:52 Woe to you lawyers! for you took away the key of knowledge: you did not enter yourselves, and those that were entering you hindered [110. P].

Lk 12:54–59 And he said to the multitudes also, When you see a cloud rising in the west, immediately you say, There is a shower coming; and it turns out so. 55 And when you notice a south wind blowing you say, It will be scorching hot; and it turns out so. 56 You hypocrites, you know how to interpret the appearance of the earth and heaven; but how is it that you do not know how to interpret this time? 57 And why do you not of yourselves judge what is right? 58 For as you are going with your adversary to the magistrate, on the way, do your best to secure release from him lest perchance he drag you to the judge, and the judge deliver you to the officer and the officer throw you into prison. 59 I tell you, You will not be discharged until you have paid the very last cent [117. P; cf. Mt 16:2, 3 (84); 5:25, 26 (37)].

Mt 23:2, 9, 10 The scribes and the Pharisees sit in Moses' chair. . . . . 9 And call no earthly father yours, for one is yours, the Father that is in heaven. 10 Neither be called masters, for your master is one, the Messiah. But your greatest man shall be your servant [156. M].

C. THE VIEWS OF JEWISH WRITERS

1. NON-PALESTINIAN

Sibylline Oracles (Book III), Second Century B.C.

3:162, 163 The message of the great God fluttered in my breast 163 and bade me prophesy.

3:256–58 Then God gave them the law forth from heaven, 257 writing all its ordinances on two tables, 258 and commanded to keep them.

Letter of Aristeas, after 130 B.C.

127 The good life consists in the keeping of the enactments of the law, and this end is achieved much more by hearing than by reading.

189 If a man maintains a just bearing towards all, he will always act rightly on every occasion, remembering that every thought is known to God. If you take the fear of God as your starting point, you will never miss the goal.

231 It is the gift of God to be able to do good actions.

Philo, 15–45 A.D.

Cherub. 31 (1:201) Of the supreme authority of the living God, the sacred scripture is a true witness.

Mig. Abr. 23 (2:71) As God commands . . . . in that very manner does the virtuous man act, guiding the path of his life in a blameless

way, so that the actions of the wise man are in no respect different from the divine commands.

Sibylline Oracles (Book V), before 130 A.D.

5:264, 265 No longer shall the Greeks' unclean foot run riot in your land, 265 for they shall have within their breasts a mind that conforms to your laws.

II. PALESTINIAN

Testaments of the Twelve Patriarchs, 109–105 B.C.

Iss. 7:1 I am a hundred and twenty-six years old and am not conscious of committing any sin.

Asher 1:5 For there are two ways of good and evil, and with these are the two inclinations in our breasts discriminating them.

Psalms of Solomon, ca. 60 B.C.

1:3 I thought in my heart that I was full of righteousness,
Because I was well off and had become rich in children.

2:17 Thou hast rendered to sinners according to their deeds,
Yes, according to their sins which were very wicked.

9:7 Our works are subject to our own choice and power,
To do right or wrong in the works of our hands.

10:5 The testimony of the Lord is on the ways of men in his visitation.

18:4, 5 Thy chastisement is upon us as (upon) a first-born, only-begotten son,
To turn back the obedient soul from folly (that is wrought) in ignorance.

Fragments of a Zadokite Work, 18 B.C.–70 A.D.

1:7 And God considered their works;
For they sought him with a perfect heart.
And he raised them up a Teacher of righteousness
To lead them in the way of his heart.

4:10 And they chose their own will
And went about after the stubbornness of their heart,
Every man doing his own will.

5:1 God confirmed the covenant of Israel for ever
Revealing unto them the hidden things
Wherein all Israel had erred.

Assumption of Moses, 7–29 A.D.

12:10, 11 Those therefore who do and fulfill the commandments of God shall increase and be prospered: 11 but those who sin and set at naught the commandments shall be without the blessings before mentioned.

II Baruch, 50–100 A.D.

15:5 Man would not rightly have understood my judgment, unless he had accepted the law, and I had instructed him in understanding.

Pirke Aboth, ca. 200 A.D.

3:19 All is foreseen, and free will is given, and the world is judged by goodness, and all is according to the amount of work.

4:8 Everyone who honors the Torah is himself honored of men. And every one who dishonors the Torah is himself dishonored of men.

4:10 Judge not alone; for there is none save One that judges alone.

D. The Teaching of Jesus

E. Modern Literature

M'Pheeters, art. "Authority in Religion," H. *DCG;* Iverach, art. "Authority," H. *ERE;* Sabatier, *Religions of Authority and the Religion of the Spirit,*" pp. 255–300.

CHAPTER III

THE KINGDOM OF GOD[1]

A. The Johannine Teaching

Jn 3:3–6 Jesus answered him, In very truth I tell you, Unless a man is born anew he can not see the kingdom of God. 4 Nicodemus said to him, How can a man be born when he is old? can he enter a second time into his mother's womb and be born? 5 Jesus answered, In very truth I tell you, Unless a man is born of water and Spirit, he can not enter the kingdom of God. 6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

Compare Jn 18:36, 37 Jesus answered, My kingdom is not of this world. If my kingdom were of this world, my servants would fight to prevent my being delivered to the Jews: in fact, my kingdom is not from this source. 37 Pilate said to him, Are you then a king? Jesus answered, Yes, I am a king. To this end have I been born and to this end have I come into the world, that I might testify to the truth. Every one that is of the truth hears my voice.

B. The Synoptic Teaching

Mk 1:14, 15 And after John was thrown into prison Jesus came into Galilee preaching the gospel of God 15 and saying, The appointed time is completed and the kingdom of God is near at hand; repent and believe in the gospel [20. Mt 4:12, 17].

Mk 4:11 To you has been given the mystery of the kingdom of God [53. Mt 13:11; Lk 8:10[2]].

Mk 4:26–29 And he said, The kingdom of God is like a man sowing seed in the ground. 27 He sleeps and rises night and day, and the seed springs up and grows, he knows not how. 28 The earth bears fruit of itself; first the blade, then the head, then the full grain in the head. 29 But when the grain is ripe, immediately he begins to reap the grain because the harvest has come [57].

[1] Under this general title are grouped all the passages pertaining to the Kingdom of God. The passages dealing with special phases of this subject are cited under topics 13–17. It is recommended that all these passages be read continuously, as printed here, and that then each phase of the subject be taken up for more careful study, the passages being restudied as listed below.

[2] Lk 8:10 reads: "To you has been given to know the mysteries"; Matthew reads: "of the kingdom of heaven."

Mk 4:30–32 And he said, How shall I compare the kingdom of God or in what comparison shall I set it? 31 It is like a grain of mustard seed which, though when it is sown upon the earth is smaller than all the seeds that are in the earth, 32 yet comes up and becomes greater than all the garden plants and puts out great branches so that the birds of heaven lodge under the shadow of it [58. Mt 13:31, 32; Lk 13:18, 19. P (120)].

Mk 9:1 Of a truth I tell you, that some of those who are standing here shall not taste death till they see the kingdom of God come (i.e., having come) with power[1] [87. Mt 16:28; Lk 9:27[2]].

Mk 9:47 And if your eye causes you to sin, pluck it out. It is good for you to enter the kingdom of God[3] with one eye rather than having two eyes to be thrown into Gehenna [94. Mt 18:9].

Mk 10:14 Suffer the little children to come to me; hinder them not, for of such is the kingdom of God [136. Mt 19:14;[4] Lk 18:16].

Mk 10:15 Of a truth I tell you, whoever shall not receive the kingdom of God as a little child will by no means enter it [136. Mt 18:3[5] (92); Lk 18:17].

Mk 10:23–25 And Jesus looked around and said to his disciples, How hard it will be for those that have riches to enter the kingdom of God. 24 And the disciples were astonished at his words. But Jesus said to them again, Children, how hard it is to enter the kingdom of God! 25 It is easier for a camel to go through a needle's eye than for a rich man to enter the kingdom of God [137. Mt 19:23, 24; Lk 18:24, 25; Matthew and Luke omit Mark's vs. 24].

Mk 12:34 And Jesus, seeing that he answered with understanding, said to him, You are not far from the kingdom of God [154].

Mk 14:25 Of a truth I tell you, that I will no more drink of the fruit of the vine until the day I drink it anew in the kingdom of God [173. Mt 26:29;[6] Lk 22:18[7]].

Mk 15:43 Joseph of Arimathea, a councillor of good repute, who was also expecting the kingdom of God[8] [179. Lk 23:50, 51 J].

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[1] Mt 16:28 reads: "till they see the Son of man coming in his kingdom."

[2] Lk 9:27 omits: "come with power."

[3] Mt 18:9 reads: "enter into life."

[4] Mt 19:14 reads: "kingdom of heaven."

[5] Mt 18:3 reads: "Unless you turn and become as little children, you will by no means enter the kingdom of heaven."

[6] Mt 26:29 reads: "in the kingdom of my Father."

[7] Lk 22:18 reads: "until the kingdom of God comes."

[8] Mt 27:57 reads: "who was also a disciple of Jesus."

Mt 5:3 Blessed are the poor in spirit; for theirs is the kingdom of heaven [35. M].

Lk 6:20 Blessed are you who are poor; for yours is the kingdom of God [35. G].

Lk 7:28 Among those that are born of women there is no one greater than John; but he that is least in the kingdom of God is greater than he [47. G; Mt 11:11].

Lk 11:2 Thy kingdom come [105. P; Mt 6:10 (38) M].

Lk 11:20 But if I by the finger[1] of God expel the demons, then the kingdom of God has come upon you [106. Mt 12:28 (50)].

Lk 12:31 But make his kingdom the object of your endeavor and these things will be given to you besides[2] [113. P; Mt 6:33 (39)].

Lk 13:18, 19 To what is the kingdom of God like, and to what shall I compare it? 19 It is like a grain of mustard seed which a man took and sowed in his garden and it grew and became a tree and the birds of heaven lodged in its branches [120. P; Mt 13:31, 32 (58); cf. Mk 4:30–32 above].

Lk 13:20, 21 To what shall I compare the kingdom of God? 21 It is like leaven which a woman took and hid in three measures of meal till it was all leavened [120. P; Mt 13:33 (59)].

Lk 13:28, 29 There shall be the weeping and the gnashing of teeth when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God but yourselves banished without. 29 And they shall come from the east and the west and from the north and the south and shall sit down at table in the kingdom of God [121. P; Mt 8:11, 12[3] (45)].

Lk 16:16 The law and the prophets lasted until John came. Since then the good news of the kingdom of God has been preached, and everyone forces his way into it [129. P; Mt 11:13, 12[4] (47)].

Lk 4:43 In the other cities also I must preach the good news of the kingdom of God,[5] because for this purpose I was sent [25].

Lk 8:1 And . . . . he went about through cities and villages preaching and announcing the good tidings of the kingdom of God and the twelve were with him [49. G].

[1] Mt 12:28 reads: "by the spirit of God."

[2] Mt 6:33 reads: "But make his kingdom and his righteousness the first object of your endeavor and all these things will be given to you besides."

[3] Mt 8:11, 12 reads: "Many will come from east and west and will sit down at table with Abraham and Isaac and Jacob in the kingdom of heaven. 12 But the sons of the kingdom will be banished into the outer darkness: there shall be the weeping and the gnashing of teeth."

[4] Mt 11:12, 13 reads: "For all the prophets and the law prophesied until John came; but from the days of John the Baptist until now the kingdom of God has been assaulted and violent men have been seizing it."

[5] "The good news of the kingdom of God" is an addition to Mk 1:38.

Lk 9:59, 60 He said to another man, Follow me. The man replied, Permit me first to go and bury my father. 60 And he said to him, Leave the dead to bury their own dead; as for you, go and announce the kingdom of God [100. P; cf. Mt 8:22].

Lk 9:61, 62 Another man said to him, I will follow you, sir, but first let me tell the folks at home goodbye. 62 And Jesus said to him, No one who has put his hand to the plow and looks behind is fit for the kingdom of God [100. P].

Lk 10:9–15 Say to them, The kingdom of God is nearly upon you. 10 And in whatever city you enter and they do not receive you go out into its streets and say, 11 The very dust that clings to our feet from your city we wipe off; but know this, that the kingdom of God is near at hand. 12 I tell you that for Sodom it will be more tolerable in that day than for that city. 13 Woe to you, Chorazin; woe to you, Bethsaida; because if in Tyre and Sidon there had occurred the demonstrations of power that have happened in you, they would long ago have repented, sitting in sackcloth and ashes. 14 However, it will be more tolerable for Tyre and Sidon in the judgment than for you. 15 And you, Capernaum! you are lifted up to the sky, aren't you? You will come down to the underworld [101. P]!

Lk 12:32 Dismiss your fears, little flock, because it is your Father's gracious purpose to give you the kingdom [113. P].

Lk 14:15–24 And one of those who was at table with him, hearing what he said, said to him, Blessed is every man who shall eat bread in the kingdom of God. 16 And he said, A certain man was intending to give a great dinner, and he invited many guests. 17 And at the time of the dinner he sent his servant to say to those who had been invited, Come, for already things are ready. 18 And they began with one mind to ask to be excused. The first one said, I have bought a field and must go and see it: I beg you, have me excused. 19 And another one said, I have bought five yoke of oxen and I am going to try them out: I beg you, have me excused. 20 And another said, I have married a wife and therefore I can not come. 21 And the servant came and told his master these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and alleys of the city and bring in here the poor and maimed and blind and lame. 22 And the servant said, Sir, what you commanded has been done and there is still room. 23 And the master said to his servant, Go out into the roads and along the hedges and compel them to come in that my house may be filled. 24 For I tell you, not one of those men that was invited shall taste of my dinner [123. P].

Lk 17:20, 21 And being asked by the Pharisees when the kingdom of God would come, he answered them, The kingdom of God does not

come with watching for it.[1] 21 Nor will they say, Here it is; or, There it is; for the kingdom of God is within you[2] [133. P].

Lk 19:11–28 And while they were listening to these things he added a parable, because he was near Jerusalem and they thought that the kingdom of God would immediately appear. 12 He said therefore, A certain man of the ruling class went into a far country to get himself appointed king and to return. 13 And he called ten servants of his and gave them a thousand shekels and said to them, Trade with this money until I come back. 14 But his citizens hated him and sent a committee after him to say, We do not want this man to be king over us. 15 And when he returned, having received his appointment as king, he commanded the servants to whom he had given the money to be called to him in order to learn what business they had done. 16 And the first came saying, Sir, your hundred shekels have made a thousand. 17 And he said to him, Excellent! good servant, because in a very little you have been faithful I give you authority over ten cities. 18 And the second came saying, Your hundred shekels have made five hundred. 19 And he said to this man also, And you shall be over five cities. 20 And the third man came saying, Sir, here are your hundred shekels which I was keeping wrapped up in a napkin. 21 For I was afraid of you for you are a hard man. You take away what you did not deposit and you reap what you did not sow. 22 And he said to him, By your own words I will judge you, wicked servant. You knew that I was a hard man, taking away what I did not deposit and reaping what I did not sow? 23 Why then did you not deposit my money in a bank? In that case when I came back I should have received it with interest. 24 And he said to those that stood by, Take the hundred shekels from him and give them him that has the thousand. 25 And they said, Sir, he has a thousand shekels. 26 I tell you, that to every one that has shall be given and from him that has nothing even what he has shall be taken away [143. P; cf. Mt 25:14–29 (167. M)].

Lk 21:29–32 See the fig trees and all the trees. 30 When they put out their leaves of yourselves you know at once that the summer is near at hand. 31 So also you when you see these things happening, know that the kingdom of God[3] is near. 32 Of a truth I tell you, that this generation shall not pass away until all these things have happened [164].

Mt 4:23 And he went about in all Galilee teaching in their synagogues and preaching the good news of the kingdom[4] [23].

[1] I.e., "with signs that can be observed by one who is watching for it."

[2] I.e., "within your group; among you."

[3] The words "the kingdom of God" are an addition to Mk 13:29.

[4] "The good news of the kingdom" is an addition to Mk 1:39.

Mt 5:10 Blessed are those who have been persecuted on account of righteousness, because theirs is the kingdom of heaven [35. M].

Mt 5:17–20 Do not suppose that I came to destroy the law or the prophets: I came not to destroy, but to fulfill. 18 For of a truth I tell you, that until heaven and earth pass away, not the smallest letter or fraction of a letter shall be dropped from the law, till all has been done. 19 Whoever therefore shall break one of these least commandments, and shall teach men to do so, will be regarded as least in the kingdom of heaven: but whoever shall observe them and shall teach others to do so, will be called great in the kingdom of heaven. 20 For I say to you, that unless your righteousness is greater than that of the scribes and Pharisees, you will by no means enter the kingdom of heaven (cf. vss. 21–48, especially 23, 24, 44–48) [36. M].

Mt 7:21 Not every one that says to me, Lord, Lord, will enter the kingdom of heaven, but he that does the will of my Father who is in heaven [43].

Mt 9:35 And Jesus went about all the cities and villages teaching in their synagogues and preaching the good news of the kingdom[1] [70].

Mt 13:19 When anyone hears the word of the kingdom[2] and understands it not the wicked one comes and snatches away that which has been sown in his heart [54].

Mt 13:24–30 The kingdom of heaven is like a man that sowed good seed in his field; 25 but while men slept his enemy came and sowed weeds among the wheat, and went away. 26 And when the grain came up and headed out, then the tares appeared along with the wheat. 27 And the servants of the man who owned the wheat came and said to him, Sir, did you not sow good wheat in your field? Where then do these tares come from? 28 And he said to them, My enemy did this. And they said to him, Shall we go and pull them up? 29 But he said, No; lest pulling up the tares you root up the wheat also. 30 Let both grow together until the harvest: at harvest time then I will say to the reapers, First gather the tares and bind them into bundles to burn them, and then gather the wheat into my barn [56. M].

Mt 13:36–43 And his disciples came to him, saying, Explain to us the parable of the tares of the field. 37 And he answered, He that sows the good seed is the Son of man. 38 And the field is the world, and the good seed represents the sons of the kingdom, and the tares are the sons of the evil one. 39 And the enemy that sowed the tares is the devil, and the harvest is the consummation of the age, and the reapers are angels. 40 As therefore the tares will be gathered together and burned in the fire, so also will it be in the consummation of the age.

[1] "The good news of the kingdom" is an addition to Mk 6:6.

[2] "The word of the kingdom" is an addition to Mk 4:15.

41 For the Son of man will send out his angels and they will gather out of his kingdom all things that lead men to sin and those that do iniquity, 42 and they will throw them into the furnace of fire. There shall be the weeping and the gnashing of teeth. 43 Then the righteous will shine forth like the sun in the kingdom of their Father. Let him that has ears hear [61. M].

Mt 13:44 The kingdom of heaven is like a treasure hid in the field which a man found and hid; and in his joy he went and sold all that he had and bought that field [62. M].

Mt 13:45, 46 The kingdom of heaven is like a merchant searching for valuable pearls; 46 and having found one pearl of great value, he went and sold all that he had and bought it [63. M].

Mt 13:47–50 The kingdom of heaven is like a net that was cast into the sea and took in fish of every kind. 48 And when it was filled the fishermen threw it up on the beach and sat down and gathered the good into vessels, but threw the bad away. 49 So shall it be at the completion of the age. There will come the angels and separate the wicked from the midst of the just 50 and hurl them into the fiery furnace; there will be wailing and gnashing of teeth [64. M].

Mt 13:51–53 Did you understand all these matters? They answer, Yes. 52 He said to them, Every religious teacher who is instructed in respect to the kingdom is like a man, a householder, who brings out of his storeroom new things and old. 53 When Jesus finished these parables he went away from that place [65. M].

Mt 16:18, 19 And I say to you, that you are Peter, and upon this rock I will build my church; and the gates of Hades shall not surpass it in strength. 19 I will give you the keys of the kingdom of heaven: and whatever you bind on earth will be bound in heaven, and whatever you loose on the earth will be loosed in heaven [86. M²; addition to Mk 8:29].

Mt 18:21–35 Then Peter said to him, Lord, how often shall my brother wrong me and I forgive him? up to seven times? 22 Jesus said to him, Not to seven times, but to seventy times seven. 23 Therefore the kingdom of heaven is like a man who wished to settle accounts with his servants. 24 And when he began to do so there was brought to him one who owed him ten thousand talents. 25 And as the man had nothing to pay, his master gave orders that he should be sold and his wife and his children and everything that he had and that payment be made. 26 The servant therefore falling down prostrated himself before him saying, Give me time and I will pay you everything. 27 And the master of that servant, moved with pity, released him and cancelled the debt. 28 That servant going out found one of his fellow-servants who owed him a hundred denarii, and he seized him and

choked him saying, Pay what you owe. 29 The fellow-servant therefore falling down, besought him, saying, Give me time and I will pay you. 30 But he would not, but he had the man thrown into prison until he should pay the debt. 31 When therefore his fellow-servants saw what had happened, they were greatly grieved and went and told their master the whole story. 32 And the master called the servant whose debt he had cancelled and said to him. Wicked servant, I forgave you all that debt of yours because you besought me to do so. 33 Ought you not to have had mercy upon your fellow-servant as I had mercy upon you? 34 And his master being angry gave him over to the tormentors until he should pay all his debt. 35 So also will your heavenly Father do to you if you do not each of you forgive your brother from your hearts[1] [98. M].

Mt 19:12 For there are eunuchs who were born so, and there are eunuchs who were made so by men, and there are eunuchs that have made themselves so for the sake of the kingdom of heaven. He who is able to understand, let him understand [135. M[1]].

Mt 20:1–16 For the kingdom of heaven is like a head of a house who went out early in the morning to hire workmen for his vineyard. 2 And when he had agreed with them for a denarius a day he sent them into his vineyard. 3 And he went out about nine o'clock and saw others standing in the market-place idle. 4 And he said to them, Do you also go to the vineyard, and whatever is right I will give you. And they went. 5 And he went out again about twelve and three and did the same thing. 6 And about five o'clock he went out and found others standing and said to them, Why have you stood here all day idle? 7 They said to him, Because no man hired us. He said to them, Do you also go into the vineyard. 8 And when evening came the owner of the vineyard said to his steward, Call the workmen and pay them their wages beginning with the last and going to the first. 9 And when those who had been hired at five o'clock came they received each a denarius. 10 And when those that were first hired came they supposed that they would receive more, and they received each a denarius. 11 And when they received it they murmured against the owner of the house 12 saying, These last worked one hour and you have made them equal to us who bore the burden and the heat of the day. 13 And he answered one of them, Friend, I'm not wronging you. Did I not agree with you for a denarius? 14 Take what belongs to you and go. I choose to give to this last the same that I give you. 15 Is it not right for me to do what I will with what belongs to me? Or is your eye evil because mine is good? 16 So the last shall be first and the first last [138. M].

[1] Compare Mt 6:14, 15 (38) and Mk 11:25 (147).

Mt 21:31 Jesus said to them, Of a truth I tell you, that the tax-collectors and the prostitutes go into the kingdom of God before you [149. M].

Mt 21:43 Therefore I tell you, that the kingdom of God shall be taken from you and be given to a nation bringing forth its fruits [150. M or M^1; addition to Mk 12:11].

Mt 22:1–14 And Jesus spoke to them again in parables saying, 2 The kingdom of heaven is like a king who gave a marriage feast for his son. 3 And he sent his servants to call those who had been invited to the feast: and they would not come. 4 Again he sent other servants saying, Tell those that have been invited I have prepared the breakfast; my oxen and fatlings are killed and everything is ready: come to the marriage feast. 5 And they, giving no heed to the invitation, went away, one to his field, another to his place of merchandise. 6 And the rest, taking the servants of the king, insulted them and killed them. 7 And the king was angry and sent his armies and destroyed those murderers and burned up their city. 8 Then he said to his servants, The wedding feast is ready and those that were invited proved to be unworthy. 9 Go therefore to the crossings of the roads and whomever you find invite to the feast. 10 Those servants, going out into the roads, brought together all whom they found, bad and good, and the banquet hall was filled with guests. 11 And the king, coming in to see his guests, saw there a man who was not dressed in a wedding robe, 12 and he said to him, Friend, How did you come here without a wedding robe? And he was silent. 13 Then the king said to the attendants, Bind him hand and foot and thrust him out into the outer darkness. There shall be the weeping and the gnashing of the teeth. 14 For many are called but few chosen [151. M].

Mt 24:14 And the good news of the kingdom shall be preached in the whole world for a testimony for all the nations, and then shall the end come [161. M^1 or M^2; addition to Mk 13:13].

Mt 25:1–13 Then shall the kingdom of heaven be like ten virgins who took their lamps and went out to meet the bridegroom. 2 And five of them were foolish and five were prudent. 3 And the foolish ones took their lamps but no oil beside. 4 But the prudent ones took oil in their vessels along with their lamps. 5 And while the bridegroom delayed his coming they all grew drowsy and slept. 6 And in the middle of the night there was a cry, The bridegroom! Come out to meet him. 7 Then all those virgins arose and trimmed their lamps. 8 And the foolish ones said to the prudent ones, Give us some of your oil, because our lamps have gone out. 9 And the prudent ones answered, We can't do that, lest there should not be enough for us both. Go rather to the dealers and buy for yourselves. 10 And while they were on

their way to buy, the bridegroom came, and those that were ready went in with him to the marriage feast and the door was shut. 11 And afterward the other virgins came saying, O Sir, O Sir, open to us. 12 And he answered, Of a truth I tell you, I do not know you. 13 Be on the watch, therefore, because you do not know the day or the hour [166].

Mt 25:34 Then will the king say to those on his right hand, Come, you who are blessed by my Father, inherit the kingdom which was prepared for you from the foundation of the world [168. M; see context Mt 25:31–46 under 5, B, p. 98].

C. THE VIEWS OF JEWISH WRITERS

1. NON-PALESTINIAN

Sibylline Oracles (*Book III*), *Second Century B.C.*

3:46–50 But when Rome shall rule over Egypt as well, 47 as she still hesitates to do, then the mightiest kingdom 48 of the immortal king over men shall appear. 49 And a holy prince shall come to wield the sceptre over all the world 50 to all ages of hurrying time [1].

3:75–82 Then the world shall be under the dominion of a woman's hands 76 obeying her every behest. 77 Then when a widow shall reign over the whole world . . . . 80 the elements of the world one and all 81 shall be widowed, what time God, whose dwelling is in the sky, 82 shall roll up the heaven as a book is rolled [2].

3:334–36 In the west a star shall shine, which they shall call a comet, 335 a messenger to men of the sword, famine, and death, 336 and the destruction of ruling men and great notables [3].

3:672–74 From heaven shall fall 673 fiery swords down to the earth: lights shall come bright 674 and great, flashing into the midst of men [4].

3:702–7, 712, 713 Then again all the sons of the Great God 703 shall live quietly around the temple, rejoicing in those gifts 704 which he shall give, who is the Creator, and sovereign righteous Judge. 705 For he by himself shall shield them, standing beside them alone in his might, 706 encircling them, as it were, with a wall of flaming fire. 707 Free from war shall they be in city and country. . . . . 712 All things work in sympathy with them and help them, 713 the heaven and God's chariot the sun, and the moon . . . . [5].

3:744–49 For Earth, the universal mother, shall give to mortals her best, 745 fruit in countless store of corn, wine, and oil. 746 Yes, from heaven shall come a sweet draught of luscious honey. 747 The trees shall yield their proper fruits, and rich flocks, 748 and kine, and lambs of sheep and kids of goats. 749 He will cause sweet fountains of white milk to burst forth [6].

3:757–59 A common law for men throughout all the earth 758 shall the Eternal perfect in the starry heaven 759 for all those things which have been wrought by miserable mortals [7].

3:788, 789 And wolves and lambs together shall crop grass upon the mountains, 789 and leopards shall feed with kids [8].

II Enoch, 1–50 A.D.

33:1, 2 I appointed the eighth day also, that the eighth day should be the first created after my work, 2 and that *the first seven* revolve in the form of the seventh thousand, and that at the beginning of the eighth thousand there should be a time of not-counting, endless, with neither years nor months nor weeks nor days nor hours [9].

49:2 There has been previously prepared a place for every soul of man [10].

61:2, 3 I know all things, how in the great time (i.e., to come) are many mansions prepared for men, good for the good, and bad for the bad, without number many. 3 Blessed are those who enter the good houses, for in the bad (i.e., houses) there is no peace nor return [11].

65:8–10 There will be one aeon, and all the righteous who shall escape the Lord's great judgment, shall be collected in the great aeon, for the righteous the great aeon will begin and they will live eternally, 9 and then, too, there will be amongst them neither labor nor sickness, nor humiliation, nor anxiety, nor need, nor violence, nor night, nor darkness, but great light. 10 And they shall have a great indestructible wall, and a paradise bright and incorruptible, for all corruptible things shall pass away, and there will be eternal life [12].

66:7, 8 Blessed are the just who shall escape the great judgment, for they shall shine forth more than the sun sevenfold, 8 for in this world the seventh part is taken off from all, light, darkness, food, enjoyment, sorrow, paradise, torture, fire, frost, and other things [13].

Philo, 15–45 A.D.

Curses 9 (3:495) When they come, cities will be rebuilt which but a short time ago were in complete ruins, and the desert will be filled with inhabitants and the barren land will change and become fertile, and the good fortune of their fathers and ancestors will be looked upon as a matter of but small importance, on account of the abundance of wealth of all kinds which they will have at the present moment, flowing forth from the graces of God as from ever-running fountains, which will thus confer vast wealth separately on each individual, and also on all the citizens in common, to an amount beyond the reach even of envy [14].

Books of Adam and Eve, ca. 200 A.D.

Ad. Life 29:7, 8 Thereafter God will dwell with men on earth [in visible form]; and then righteousness will begin to shine. And the house of God will be honored in the age and their enemies will no more be able to hurt the men, who are believing in God; and God will stir up for himself a faithful people, whom he shall save for eternity, and the impious shall be punished by God their king, the men who refused to love his law. 8 Heaven and earth, nights and days, and all creatures shall obey him, and not overstep his commandment [15].

Sibylline Oracles (Book IV), 80 A.D.

4:173, 174 Then fire shall come upon the whole world, and a mighty sign 174 with sword and trumpet at the rising of the sun [16].

Sibylline Oracles (Book V), before 130 A.D.

5:212 In the battle of the stars a new creation shall come forth [17].

5:225, 226 For all men blood and horrors are in store 226 because of the great city and the righteous people [18].

5:264–73 No longer shall the Greeks' unclean foot run riot in your land 265 for they shall have within their breasts a mind that conforms to your laws. 266 But your (i.e., Judaea's) noble sons shall encircle you with honor. . . . . 269 All those righteous men who from short-lived affliction have endured troubles, 270 shall have a more ample and well favored rope of life. 271 But the evil men who trim to the breeze a lawless tongue 272 shall cease to speak one against another, 273 and they shall hide themselves until the world pass away [19].

5:281, 282 The holy land of the godly alone shall bear all these things. 282 An ambrosial stream distilling honey and milk shall flow from the rock and fountain for all the righteous [20].

5:384, 385 But the wise people that are left shall have peace, 385 having had trial of evil that later they might rejoice [21].

III Baruch, 100–150 A.D.

11:2 We can not enter until Michael comes, who holds the keys of the Kingdom of Heaven [22].

II. PALESTINIAN

I Enoch (Part I), before 170 B.C.

5:6 And all the . . . . shall rejoice
And there shall be forgiveness of sins
And every mercy and peace and forbearance:

5:6–9 And there shall be salvation unto them, a goodly light.
And for all you sinners there shall be no salvation. . . . .
7 For the elect there shall be light and joy and peace
And they shall inherit the earth.
8 And then there shall be bestowed upon the elect wisdom,
And they shall all live and never again sin,
Either through ungodliness or through pride:
But they who are wise shall be humble.
9 And they shall not again transgress,
Nor shall they sin all the days of their life,
Nor shall they die of (the divine) anger or wrath
But they shall complete the number of the days of their life [23].

10:17—11:2 And then shall all the righteous escape and shall live till they beget thousands of children. . . . . 18 And then shall the whole earth be tilled in righteousness. . . . . 19 For all the seed which is sown thereon each measure shall bear a thousand and each measure of olives shall yield ten presses of oil. . . . . 21 ⌜And all the children of men shall become righteous,⌝ and all nations shall offer adoration and shall praise me, and all shall worship me. 22 And the earth shall be cleansed from all defilement, and from all sin, and from all punishment and from all torment. . . . . 11:1 And in those days I will open the store chambers of blessing which are in heaven, so as to send them down upon the earth over the work and labor of the children of men. 2 And truth and peace shall be associated together throughout all the days of the world and throughout all the generations of men [24].

25:3–5 This high mountain ⌜which you have seen,⌝ whose summit is like the throne of God, is his throne, where the Holy Great One, the Lord of Glory, the Eternal King, will sit, when he shall come down to visit the earth with goodness. 4 And as for this fragrant tree, no mortal is permitted to touch it till the great judgment, when he shall take vengeance on all and bring (everything) to its consummation forever. 5 It shall then be given to the righteous and holy. Its fruit shall be for food to the elect: it shall be transplanted to the holy place, to the temple of the Lord, the Eternal King [25].

Jubilees, 135–105 B.C.

1:29 The heavens and the earth shall be renewed and all their creation according to the powers of heaven, and according to all the creation of the earth, until the sanctuary of the Lord shall be made in Jerusalem on Mount Zion, and all the luminaries be renewed for healing

and for peace and for blessing for all the elect of Israel, and thus it may be from that day and to all the days of the earth [26].

15:31, 32 There are many nations and many peoples, and all are his, and over all has he placed spirits in authority to lead them astray from him. 32 But over Israel he did not appoint any angel or spirit, for he alone is their ruler, and he will preserve them [27].

23:26–31 And in those days the children shall begin to study the laws,
And to seek the commandments,
And to return to the path of righteousness.
27 And the days shall begin to grow many. . . . .
Till their days draw nigh to one thousand years. . . . .
28 And there shall be no old man
Nor one who is (not) satisfied with his days;
For all shall be (as) children and youths
29 And all their days shall they complete and live in peace and in joy
And there shall be no Satan nor any evil destroyer;
For all their days shall be days of blessing and healing.
30 And at that time the Lord will heal his servants,
And they shall rise up and see great peace,
And drive out their adversaries.
31 They shall know that it is the Lord who executes judgment
And shows mercy to hundreds and thousands and to all that love him [28].

Testaments of the Twelve Patriarchs, 109–105 B.C.

Levi 18:1, 2 After their punishment shall have come from the Lord, the priesthood shall fail.
2 Then shall the Lord raise up a new priest [29].

Levi 18:9–14 And in his priesthood the Gentiles shall be multiplied in knowledge upon the earth
And enlightened through the grace of the Lord.
10 And he shall open the gates of paradise
And shall remove the threatening sword against Adam.
11 And he shall give to the saints to eat from the tree of life,
And the spirit of holiness shall be on them. . . . .
13 And the Lord shall rejoice in his children
And be well pleased in his beloved ones for ever.
14 Then shall Abraham and Isaac and Jacob exult.
And I will be glad,
And all the saints shall clothe themselves with joy [30].

Jud. 25:4, 5 And they who have died in grief shall arise in joy,
And they who were poor for the Lord's sake shall be made rich,
And they who are put to death for the Lord's sake shall awake to life,
5 And the harts of Jacob shall run in joyfulness,
And the eagles of Israel shall fly in gladness,
And all the people shall glorify the Lord for ever [31].

Zeb. 9:8 And after these things shall there arise to you the Lord himself, the light of righteousness. . . . .
And he shall bring back all the Gentiles into zeal for him [32].

Dan 5:11–13 He shall . . . . turn disobedient hearts to the Lord,
And give to those who call upon him eternal peace.
12 And the saints shall rest in Eden,
And in the new Jerusalem shall the righteous rejoice,
And it shall be unto the glory of God forever.
13 And no longer shall Jerusalem endure desolation,
Nor Israel be led captive;
For the Lord shall be in the midst of it [33].

Naph. 8:2, 3 Do you also, ⌜therefore,⌝ charge your children that they be united to Levi and to Judah;
For through them shall salvation arise unto Israel,
And in them shall Jacob be blessed.
3 For through their tribes shall God appear [dwelling among men] on earth,
To save the race of Israel
And to gather together the righteous from amongst the Gentiles [34].

Jos. 19:12 His kingdom is an everlasting kingdom which shall not pass away [35].

Benj. 9:2 And the twelve tribes shall be gathered together there, and all the Gentiles, until the Most High shall send forth his salvation in the visitation of an only-begotten prophet [36].

Benj. 10:5–10 Keep the commandments of God until the Lord shall reveal his salvation to all Gentiles. 6 You shall see Enoch, Noah, and Shem, and Abraham, and Isaac, and Jacob, rising on the right hand in gladness. 7 Then shall we also rise each one over our tribe, worshipping the King of Heaven. . . . . 8 Then also all men shall rise, some unto glory and some unto shame. And the Lord shall

judge Israel first, for their unrighteousness. . . . . 9 And then shall he judge all the Gentiles. . . . . 10 And he shall convict Israel through the chosen ones of the Gentiles [37].

I Enoch (*Part II*, *Similitudes*) *94–64 B.C.* (*Part V*) *104–95 B.C.*

38:1 When the congregation of the righteous shall appear,
And sinners shall be judged for their sins,
And shall be driven from the face of the earth [38].

39:6 The righteous and the elect shall be without number before him for ever and ever [39].

45:3–6 On that day my Elect One shall sit on the throne of glory
And shall try their works
And their places of rest shall be innumerable. . . . .
4 And I will transform the heaven and make it an eternal blessing and light:
5 And I will transform the earth and make it a blessing
And I will cause mine elect ones to dwell upon it:
But the sinners and evil doers shall not set foot thereon.
6 For I have provided and satisfied with peace my righteous ones [40].

47:3, 4 In those days I saw the Head of Days when he seated himself upon the throne of his glory,
And the books of the living were opened before him:
And all his host which is in heaven above and his counsellors stood before him,
4 And the hearts of the holy were filled with joy [41].

50:1 And in those days a change shall take place for the holy and elect,
And the light of days shall abide upon them
And glory and honor shall turn to the holy [42].

51:2–4 He shall choose the righteous and holy from among them:
For the day has drawn nigh that they should be saved.
3 And the Elect One shall in those days sit on my throne,
And his mouth shall pour forth all the secrets of wisdom and counsel:
For the Lord of Spirits has given (them) to him and has glorified him.
4 In those days shall the mountains leap like rams,
And the hills shall skip like lambs satisfied with milk.
And the faces of the angels in heaven shall be lighted up with joy.

51:5 And the earth shall rejoice
And the righteous shall dwell upon it
And the elect shall walk thereon [43].

53:6, 7 After this (i.e., the destruction of kings) the Righteous and Elect One shall cause the house of his congregation to appear.
7 The hills shall be as a fountain of water,
And the righteous shall have rest from the oppression of sinners [44].

58:6 And there shall be a light that never ends.
And to a limit of days they shall not come,
For the darkness shall first have been destroyed . . . .
And the light of uprightness established for ever [45].

62:5 Pain shall seize them
When they see that Son of Man
Sitting on the throne of his glory [46].

62:14–16 With the Son of Man shall they eat
And lie down and rise up for ever and ever. . . . .
15 They shall have been clothed with garments of glory
16 And these shall be the garments of life from the Lord of Spirits:
And your garments shall not grow old,
Nor your glory pass away before the Lord of Spirits [47].

69:29 From henceforth there shall be nothing corruptible,
For that Son of Man has appeared,
And has seated himself on the throne of his glory,
And all evil shall pass away before his face,
And the word of that Son of Man shall go forth
And be strong before the Lord of Spirits [48].

71:16, 17 And all shall walk in his ways since righteousness never forsakes him:
With him shall be their dwelling places, and with him their heritage,
And they shall not be separated from him for ever and ever and ever.
17 And so there shall be length of days with that Son of Man
And the righteous shall have peace and an upright way
In the name of the Lord of Spirits for ever and ever [49].

91:12–14 Sinners shall be delivered into the hands of the righteous.
13 And at its close they shall acquire houses through their righteousness,
And a house shall be built for the Great King in glory for evermore,
14 And all mankind shall look to the path of uprightness [50].

91:16, 17 And the first heaven shall depart and pass away,
And a new heaven shall appear
And all the powers of the heavens shall give sevenfold light.
17 And after that there will be many weeks without number for ever,
And all shall be in goodness and righteousness,
And sin shall no more be mentioned for ever [51].

104:4 Be hopeful, and cast not away your hope,
For you shall have great joy as the angels of heaven [52].

Psalms of Solomon, ca. 60 B.C.

11:1, 2 Blow in Zion on the trumpet to summon the saints . . . .
2 For God has had pity on Israel in visiting them [53].

17:23–51 Behold, O Lord, and raise up unto them their king, the Son of David, ... that he may reign over Israel thy servant. . . . .
26 He shall thrust out sinners from (the) inheritance;
He shall destroy the pride of the sinner as a potter's vessel.
With a rod of iron shall he break in pieces all their substance,
27 He shall destroy the godless nations with the word of his mouth;
At his rebuke nations shall flee before him;
And he shall reprove sinners for the thoughts of their heart!
28 And he shall gather together a holy people, whom he shall lead in righteousness,
And he shall judge the tribes of the people that has been sanctified by the Lord his God. . . . .
30 For he shall know them, that they are all sons of their God. . . . .
32 And he shall have the heathen nations to serve him under his yoke;
And he shall glorify the Lord in a place to be seen by all the earth;
33 He shall purge Jerusalem, making it holy as of old;
34 So that nations shall come from the ends of the earth to see his glory
Bringing as gifts her sons who had fainted,
35 And to see the glory of the Lord, wherewith God has glorified her.
36 And there shall be no unrighteousness in his days in their midst,
For all shall be holy and their king the anointed of the Lord. . . . .

38 The Lord himself is his king, the hope of him that is mighty through
(his) hope in God. . . . .
40 He will bless the people of the Lord with wisdom and gladness.
41 And he himself will be pure from sin, so that he may rule a great
people. . . . .
50 Blessed are they who shall live in those days,
In that they shall see the good fortune of Israel which God shall
bring to pass in the gathering together of the tribes.
51 May the Lord hasten his mercy upon Israel!
May he deliver us from the uncleanness of unholy enemies [54]!

Assumption of Moses, 7–29 A.D.

1:18 His name should be called upon until the day of repentance in the visitation wherewith the Lord will visit them in the consummation of the end of days [55].

10:1–9 And then his kingdom shall appear throughout all creation,
And then Satan shall be no more,
And sorrow shall depart with him.
2 Then the hands of the angel shall be filled
Who has been appointed chief,
And he shall forthwith avenge them of their enemies.
3 For the Heavenly One will arise from his royal throne,
And he will go forth from his holy habitation
With indignation and wrath on account of his Sons. . . . .
4 And the earth shall tremble . . . .
And the high mountains shall be made low,
And the hills shall be shaken and fall.
5 And the horns of the sun shall be broken . . . .
And the moon shall not give her light . . . .
And the circle of the stars shall be disturbed.
6 And the sea shall retire into the abyss
And the fountains of waters shall fail
And the rivers shall dry up.
7 For the Most High will arise, the Eternal God alone
And he will appear to punish the Gentiles.
And he will destroy all their idols.
8 Then you, O Israel, shall be happy
And you shall mount upon the neck and wings of the
eagle, ...
9 And God will exalt you,
And he will cause you to approach to the heaven of the stars,
In the place of their habitation.

10:10 And you shall look from on high and shall see your enemies in
Gehenna,
And you shall recognize them and rejoice,
And you shall give thanks and confess your Creator [56].

II Baruch, 50–100 A.D.

29:3 And it shall come to pass when all is accomplished that was to come to pass in those parts, that the Messiah shall then begin to be revealed [57].

30:2 Then all who have fallen asleep in hope of him shall arise again. And it shall come to pass at that time that the treasuries will be opened in which is preserved the number of the souls of the righteous, and they shall come forth [58].

39:7 And it will come to pass when the time of its consummation that it should fall has approached, then the principate of my Messiah will be revealed, which is like the fountain and the vine, and when it is revealed it will root out the multitude of its host [59].

40:3 His (the Messiah's) principate will stand for ever, until the world of corruption is at an end, and until the times aforesaid are fulfilled [60].

51:10 For in the heights of that world shall they dwell,
And they shall be made like the angels,
And be made equal to the stars,
And they shall be changed into every form they desire,
From beauty into loveliness, and from light into the splendor
of glory . . . . [61].

54:15 For though Adam first sinned
And brought untimely death upon all,
Yet of those who were born from him
Each one of them has prepared for his own soul torment to come,
And again each one of them has chosen for himself glories to
come [62].

59:2 For at that time the lamp of the eternal law shone on all those who sat in darkness, which announced to them that believe the promise of their reward, and to them that deny, the torment of fire which is reserved for them [63].

72:2 After the signs have come of which you were told before, when the nations become turbulent, and the time of my Messiah has come, he shall both summon all the nations, and some of them he shall spare, and some of them he shall slay [64].

73:1–2 And it shall come to pass, when he has brought low everything that is in the world,
And has sat down in peace for the age on the throne of his kingdom,
That joy shall then be revealed, and rest shall appear.
2 And then healing shall descend in dew,
And disease shall withdraw,
And anxiety, and anguish, and lamentation pass from among men,
And gladness proceed through the whole earth . . . . [65].

74:2, 4 For that time is the consummation of that which is corruptible,
And the beginning of that which is not corruptible. . . . .
4 This is the bright lightning which came after the last dark waters [66].

85:10 For the youth of the world is past,
And the strength of creation already exhausted,
And the advent of the times is very short,
Yea, they have passed by;
And the pitcher is near to the cistern,
And the ship to the port,
And the course of the journey to the city,
And life to (its) consummation [67].

IV Esdras, 100–135 A.D.

4:33, 34 Then I answered and said: How long and when shall these things be coming to pass? For our years are few and evil.

34 And he answered me, and said: Your haste may not exceed that of the Most High; for you are hastening for your own self, but the Exalted One on behalf of many [68].

4:41–43 The underworld and the chambers of souls are like the womb: 42 for just as she who is in travail makes haste to escape the anguish of the travail, 43 even so do these places hasten to deliver what has been entrusted to them from the beginning [69].

5:1–6 Behold the days come when the inhabitants of the earth shall be seized with great panic.
And the way of truth shall be hidden. . . . .
4 Then shall the sun suddenly shine forth by night and the moon by day:
5 And blood shall trickle forth from wood, and the stone utter its voice . . . .
6 And one whom the dwellers upon earth do not look for shall wield sovereignty . . . .

5:7–8 And one whom the many do not know will make his voice heard
by night; and all shall hear his voice
8 And the earth over wide regions shall open and fire burst forth
for a long period.
The wild beasts shall desert their haunts, and women bear
monsters [70].

6:23–28 The trumpet shall sound aloud, at which all men, when they hear it, shall be struck with sudden fear. 24 And at that time . . . . the earth will be stricken with fear, ... and the springs of the fountains shall stand still so that for three hours they shall not run. 25 And it shall be whosoever shall have survived all these things that I have foretold to you, he shall be saved, and shall see my salvation and the end of my world. . . . . 26 Then shall the heart of the inhabitants (of the world) be changed, and be converted to a different spirit. 27 For evil shall be blotted out, and deceit extinguished. 28 Faithfulness shall flourish, and corruption be vanquished, and truth, which for so long a time has been without fruit, shall be made manifest [71].

7:13 The ways of the future world are broad and safe, and yield the fruit of immortality [72].

7:27–31 Whoever is delivered from the predicted evils, the same shall see my wonders. 28 For my Son the Messiah shall be revealed, together with those who are with him, and shall rejoice the survivors four hundred years. 29 And it shall be, after these years, that my Son the Messiah shall die, and all in whom there is human breath. 30 Then shall the world be turned into the primeval silence seven days, like as at the first beginnings; so that no man is left. 31 And it shall be after seven days that the Age which is not yet awake shall be roused, and that which is corruptible shall perish [73].

7:34–36 Judgment alone shall remain,
Truth shall stand,
And faithfulness triumph.
35 And recompense shall follow,
And the reward be made manifest;
Deeds of righteousness shall awake,
And deeds of iniquity shall not sleep.
36 And then shall the pit of torment appear,
And over against it the place of refreshment;
The furnace of Gehenna shall be made manifest,
And over against it the Paradise of delight [74].

7:47 Now I see that the coming Age shall bring delight to few, but torment to many [75].

7:113 The Day of Judgment shall be the end of this age and the beginning of the eternal age that is to come [76].

8:52 For you is opened Paradise, planted the Tree of Life,
The future Age prepared, plenteousness made ready.
A City builded, a Rest appointed;
Good works established, wisdom preconstituted [77].

8:59–61 The Most High did not will that men should come to destruction; 60 but they—his creatures—have themselves defiled the Name of him that made them, and have proved themselves ungrateful to him who prepared life for them. 61 Therefore my judgment is now near at hand [78].

9:16 There are more who perish than shall be saved, even as the flood is greater than a drop [79]!

12:34 But my people who survive he shall deliver with mercy, even those who have been saved throughout my borders [80].

13:41 They took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a land farther distant, where the human race had never dwelt; there at least to keep their statutes which they had not kept in their own land [81].

13. THE KINGDOM OF GOD: THE ORIGIN OF THE IDEA; THE FUNDAMENTAL MEANING OF THE TERM

A. The Johannine Teaching

B. The Synoptic Teaching

(See above, passages Mk 10:14 [136]; Lk 12:31 [113]; [135[1]] Mk 13:15.)

C. The Views of Jewish Writers

(See above, passages 1, 12, 15, 19, 27, 32, 37; cf. Dan 2:44.)

D. The Teaching of Jesus

E. Modern Literature

Wendt, I, 56–89.

14. THE KINGDOM OF GOD AS AN ORDER OF THINGS, A STATE OF SOCIETY; ITS FUNDAMENTAL CHARACTER

A. The Johannine Teaching

Jn 18:36, 37 Jesus answered, My kingdom is not from this world; if my kingdom were from this world, my servants would fight, in order that I might not be delivered to the Jews. But now my kingdom is

[1] These numbers refer to the passages in the general list of synoptic passages above, designating them by the section numbers which stand in brackets after the respective passages. They stand here in the order in which the passages appear above. Passages marked with * are especially important.

not from this place. 37 Pilate therefore said to him, Then you are a king? Jesus replied, You say that I am a king. I for this was born, and for this came into the world, that I might bear witness to the truth; Every man who is of the truth hears my voice. Pilate said to him, What is truth?

B. THE SYNOPTIC TEACHING

(See above, passages 57, 58, 87, 94 [cf. Mt 18.9], 136; 47, 105; 23, 36*, 43*, 56, 61, 64, 98*, 151, 166, 168*.[1])

C. THE VIEWS OF JEWISH WRITERS

(See above, passages 5, 8, 12, 14, 19, 24, 26, 28, 30, 33, 40, 45, 48, 51, 54, 65, 71, 72, 73, 74, 75, 81.[2])

D. THE TEACHING OF JESUS

E. MODERN LITERATURE

Bruce, chap. i; Clarke, chap. iv.

15. THE BLESSINGS OF THE KINGDOM; THE RESULTS OF REJECTING IT

A. THE JOHANNINE TEACHING

B. THE SYNOPTIC TEACHING

(See above, passages 94, 35, 121, 101, 113, 151.[1])

C. THE VIEWS OF JEWISH WRITERS

(See below, passages 5, 6, 11, 12, 13, 14, 15, 19, 20, 23, 24, 28, 30, 31, 42, 43, 44, 47, 49, 52, 54, 56, 61, 63, 65, 72, 75, 77.[2])

D. THE TEACHING OF JESUS

E. MODERN LITERATURE

Wendt, I, 210–56.

16. CONDITIONS OF PARTICIPATION IN THE KINGDOM; HINDRANCES TO SUCH PARTICIPATION

A. THE JOHANNINE TEACHING

Jn 3:3, 5 Jesus answered, Truly, truly, I say to you, If one be not born anew, he is not able to see the kingdom of God. . . . . 5 Jesus replied, Truly, truly, I say to you, If one be not born from water and spirit, he is not able to enter into the kingdom of God.

[1] These numbers refer to the passages in the general list of synoptic passages above, designating them by the section numbers which stand in brackets after the respective passages. They stand here in the order in which the passages appear above. Passages marked with * are especially important.

[2] These numbers refer to the passages in the general list of passages from Jewish material given above; the numbers stand in brackets after the respective passages.

B. THE SYNOPTIC TEACHING

(See above, passages 20, 136, 137; 35, 100, 113, 123, 143; 36, 43, 54, 56, 61, 62, 63, 98, 149, 150, 151, 166, 168; cf. context.[1])

C. THE VIEWS OF JEWISH WRITERS

(See above, passages 11, 12, 13, 21, 23, 25, 27, 28, 30, 31, 32, 33, 34, 36, 37, 38, 39, 40, 41, 43, 44, 49, 50, 53, 54, 56, 58, 62, 63, 64, 71, 73, 75, 78, 79, 80, 81.[2])

D. THE TEACHING OF JESUS

E. MODERN LITERATURE

Wendt, I, 265–87; II, 48–121.

17. THE TIME-RELATIONS OF THE KINGDOM: WHEN AND HOW DOES IT COME?

A. THE JOHANNINE TEACHING

B. THE SYNOPTIC TEACHING

1. As an already existing era: passages 47, 106, 129, 133.[1]

2. As coming progressively: passages 57, 58; 120.[1]

3. As near at hand: passages 20, 87, 173, 179; 25, 164, 61.[1]

4. As future, but without indication of its nearness: passages 94, 136, 137; 35, 121, 123; 143, 168.[1]

5. As ushered in at the coming of the Son of Man: passages 121, 123 (cf. also 133, Lk 17:20–30); 56, 61, 64, 161, 166.[1]

C. THE VIEWS OF JEWISH WRITERS

(See above, passages 1, 2, 3, 4, 9, 10, 16, 17, 18, 22, 25, 26, 29, 32, 35, 36, 37, 38, 39, 41, 44, 46, 48, 50, 51, 54, 55, 56, 57, 58, 59, 60, 64, 66, 67, 68, 69, 70, 71, 73, 76.)

D. THE TEACHING OF JESUS

E. MODERN LITERATURE

Stevens, chap. v.

[1] These numbers refer to the passages in the general list of synoptic passages above, designating them by the section numbers which stand in brackets after the respective passages. They stand here in the order in which the passages appear above. Passages marked with * are especially important.

[2] These numbers refer to the passages in the general list of passages from Jewish material given above; the numbers stand in brackets after the respective passages.

CHAPTER IV

JESUS

18. HIS ORIGIN AND BIRTH

A. The Johannine Teaching

Jn 1:1–18. (See under 12, A, p. 179.)

Jn 1:45, 46 Philip found Nathanael and said to him, We have found him of whom Moses wrote in the law, and the prophets. His name is Jesus, the son of Joseph, and he is from Nazareth. 46 And Nathanael said to him, Can any good thing come out of Nazareth?

Jn 3:13 And no one has ascended into heaven except he that came down out of heaven, the Son of man.

Jn 3:16 For God so loved the world that he gave his only Son, that everyone that believes in him may not perish, but have eternal life.

Jn 3:31, 32 He that comes from above is above all. He that is of the earth is of the earth and from the earth he speaks. He that comes from heaven is above all. 32 He testifies to what he has seen and heard, and no one receives his testimony.

Jn 5:33 You have sent to John, and he has testified to the truth, but I do not receive testimony from a man.

Jn 6:50–52 This is the bread that came down out of heaven that a man may eat of it and not die. 51 I am the living bread that came down out of heaven. If anyone shall eat of this bread he will live forever, and the bread which I will give is my flesh for the life of the world.

52 The Jews therefore debated with one another, How can this man give us his flesh to eat?

Jn 7:40–42 Some of the multitude hearing these words said, This man is really the prophet. 41 Others said, He is the Christ. But some said, The Christ doesn't come out of Galilee, does he? 42 Has not the Scripture said that the Christ should come of the seed of David, and from Bethlehem, the village where David was?

Jn 8:42 If God were your Father, you would love me, for I came forth from God and have come to you. Nor have I come of my own act, but he sent me.

Jn 8:52–58 The Jews said, Now we know that you have a demon. Abraham is dead and the prophets are dead, and yet you say, If a man shall keep my word he will never taste of death. 53 Are you greater

than our father, Abraham, who is dead, and the prophets, who are dead? Whom do you make yourself to be? 54 Jesus answered, If I praise myself, my praise is nothing. It is the Father that praises me, of whom you say that he is your God, 55 and do not know him; but I know him, and if I say that I do not know him, I shall be a liar like you. But I know him and observe his word. 56 Abraham rejoiced to see my day, and saw it and was glad. 57 The Jews said to him, You are not yet fifty years old, and have you seen Abraham? 58 Jesus said to them, In very truth I tell you, before Abraham was born I am.

Jn 17:5, 7, 8, 18, 20–24 And now, O Father, glorify thou me with the glory which I had with thee before the world was. . . . . 7 Now they know that all things which thou gavest to me are from thee. 8 Because the words which thou gavest to me I have given to them, and they received them and know assuredly that I came forth from thee, and they have believed that thou didst send me. . . . . 18 As thou didst send me into the world, even so have I sent them into the world. . . . . 20 Not for these only do I pray, but also for those who through their word shall believe in me, 21 that they may all be one as thou, Father, art in me and I in thee, that they also may be in us, that the world may believe that thou didst send me. 22 And the glory which thou hast given to me I have given to them; that they may be one as we are one. 23 I in them, and thou in me, that they may be made perfectly one, that the world may know that thou didst send me and didst love them as thou didst love me. 24 Father, I desire that those whom thou hast given to me may be with me where I am, that they may see my glory which thou hast given me, because thou didst love me before the foundation of the world.

B. THE SYNOPTIC TEACHING

Mk 6:3 Is not this the carpenter, the son of Mary and the brother of James and Joseph and Judas and Simon, and are not his sisters here with us[1] [69. Mt 13:55; Lk 4:22 (21)]?

Lk 1:26–38 And in the sixth month the angel, Gabriel, was sent from God to a city of Galilee named Nazareth 27 to a virgin who was betrothed to a man whose name was Joseph, of the house of David. And the name of the virgin was Mary. 28 And coming to her, he said, Hail, favored one, the Lord is with you. 29 And she was troubled at the utterance, and considered what sort of salutation this was. 30 The angel said to her, Cease to fear, Mary, for you have found favor

[1] Mt 13:55 reads: "the son of the carpenter"; Lk 4:22: "Is not this the son of Joseph?"

with God, 31 and you will conceive and bear a son. And you shall call his name, Jesus. 32 For he shall be great, and shall be called Son of the Highest, and the Lord God will give to him the throne of David, his father. 33 And he will be king over Israel forever, and of his kingdom there will be no end. 34 And Mary said to the angel, How shall this be, because I know no man. 35 And the angel said to her, Holy Spirit will come upon you and the power of the Most High will enfold you, therefore also the child that is born will be holy, Son of God. 36 And Elizabeth, your kinswoman, she also has conceived a son in her old age, and this is the sixth month for her who has been called barren. 37 Because no word from the Lord shall be without effect. 38 And Mary said, Behold, the servant of the Lord. Let it be to me according to your word, and the angel departed from her [4. LI. See also Lk 1:39–56 (6)].

Lk 2:1–7 Now in those days Caesar Augustus issued a decree that all the world should be registered. 2 This was the first registry made when Quirinius was governor of Syria. 3 And all went to be registered, everyone to his own city. 4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem, because he was of the house and family of David; 5 to be registered with Mary, his betrothed, who was with child. 6 And while they were there the days of her pregnancy were completed. 7 And she brought forth her first born son [8. LI. See also Lk 2:8–38 (9, 10, 11)].

Lk 2:39 And when they had done all things that were required by the law of the Lord, they returned to Galilee, to their own city, Nazareth [11. LI].

Lk 3:23, 24 And Jesus when he began to teach was about thirty years old, being the son, as was supposed, of Joseph, son of Heli, 24 son of Matthat . . . . etc. [18].

In the study of passages on this subject it will be desirable to distinguish (*a*) the view of the fourth evangelist as stated by himself; (*b*) the view which the Fourth Gospel ascribes to Jesus; (*c*) the view or views revealed in the infancy narratives of Matthew and Luke, Matthew, chapters 1, 2, and Luke, chapters 1, 2; (*d*) the view of Mark and of Matthew and Luke outside the infancy narratives, chapters 1, 2, of Matthew and Luke; (*e*) the view which the synoptists ascribe to Jesus.

Mt 1:16, 17 And Jacob begot Joseph, the husband of Mary from whom was born Jesus who is called Christ. 17 So all the generations from Abraham to David were fourteen generations, and from David to the Babylonian captivity fourteen generations, and from the Babylonian captivity to the Christ fourteen generation [2. M²].

Mt 1:18–25 Now the birth of Jesus Christ occurred in this way: When his mother, Mary, was betrothed to Joseph, before they began to live together she was found to be with child by the Holy Spirit. 19 And Joseph, her husband, being a righteous man and not willing to expose her to disgrace, was inclined to divorce her secretly. 20 But when he had thought over the matter, an angel of the Lord appeared to him in a dream and said, Joseph, son of David, do not be afraid to take Mary your wife, for the child which is begotten in her is from the Holy Spirit. 21 And she will bring forth a son and you will call his name Jesus. For it is he who shall save his people from their sins. 22 Now all this occurred, that that which was spoken through the Lord by the prophets might be fulfilled. 23 "The virgin will be with child and will bring forth a son and they will call him Immanuel" (which is interpreted, God with us). 24 And Joseph, rising up from his sleep, did as the angel of the Lord commanded him and took to himself his wife. 25 And he had no relations with her until she had borne a son, and he called his name Jesus [5. M²].

C. THE VIEWS OF JEWISH WRITERS

I. NON-PALESTINIAN

II. PALESTINIAN

D. THE TEACHING OF JESUS

E. MODERN LITERATURE

Gilbert, pp. 115–22; Holtzmann, pp. 81–91; Krauss, art. "Jesus of Nazareth," *JE;* Knowling, art. "Birth of Christ," H. *DCG;* Orr, pp. 227–29; Lobstein, pp. 110–12; Clemen, pp. 287–314; Plummer, pp. 3 ff.; Box, *Virgin Birth of Jesus.*

19. THE SON OF MAN

DEFINITION: FUNDAMENTAL AND DERIVED SENSES OF THE TERM

No examples of the phrase in a titular sense have been observed in classical writers.

The Hebrew Old Testament and the LXX version both have various expressions which may be translated "son of man," or in the plural, "sons of men" or "the sons of men."[1] But neither the Hebrew nor the Greek Old Testament has a phrase which properly means "the Son of man," referring to a particular person. The singular is always indefinite or qualitative, the plural indefinite or generic.

Both the Hebrew and the Greek phrases are poetic or emphatic expressions for "man." This is the sense of the phrase even in Ps 8:4 and Dan 7:13. Whatever messianic significance the passages them-

[1] See Dalman, pp. 234–67, and articles "Son of Man" in H. *DB* and *Encyc. Bib.*

selves may have the phrase itself has none. In Ezekiel it is used frequently in the vocative as the term by which the prophet is addressed, the intention probably being to emphasize his human inferiority as contrasted with the divine majesty. See, e.g., Ezek 2:1. In Sir 17:30 it is used in the same sense: "Because there is no son of man that is immortal."

In the Similitudes of the Ethiopic Book of Enoch, which are commonly assigned to the first half of the first century B.C., the phrase "the Son of Man" is used as a designation of the Messiah. (See passages under C below.) In no other Jewish work of the pre-Christian or New Testament period is the term so used.

In the New Testament the phrase occurs with the article eighty-one or eighty-two times, only one of these instances being outside the gospels, Acts 7:56. In all the instances except this the term is, prima facie at least, a self-designation of Jesus; in Jn 12:34 the phrase is represented as a quotation of Jesus' language. Without the article it occurs in Jn 5:27; Heb 2:6; Rev 1:13; 14:14. In all of these instances, with the possible exception of Jn 5:27, the phrase bears its Old Testament sense, "a man." The phrase does not appear in Paul or the general epistles either with the article or without it—a fact which strongly suggests that the term was not a common Christian designation of the Messiah.

Its occurrence in Enoch, however, despite the absence of any parallels in other Jewish literature, some doubt as to the precise date or original form of the passages containing the title, and the occurrence of the phrase in the Noachic portions of the book (70:1) in the usual Old Testament sense, "a man" (see Schmidt in *Encyc. Bib.*, IV, 4711), raises the question whether in the New Testament the phrase retains as its fundamental meaning its Old Testament sense or has become a synonym of Messiah.

A. The Johannine Teaching

Jn 1:51 In very truth I tell you, You will see the heaven opened, and the angels of God ascending and descending on the Son of man.

Jn 3:13–15 And no man has ascended into heaven but he that descended out of heaven, the Son of man, [who is in heaven.] 14 And as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, 15 that whosoever believes may in him have eternal life.

Jn 5:27 And he gave him authority to execute judgment, because he is a son of man.

Jn 6:27 Work not for the food that perishes, but for the food that remains and gives eternal life, which the Son of man will give you; for on him has the Father, God, set the seal of his approval.

Jn 6:53 In very truth I tell you, Unless you eat the flesh of the Son of man and drink his blood, you have no life in yourselves.

Jn 6:62 What will you say if you see the Son of man ascending where he was formerly?

Jn 8:28 When you have lifted up the Son of man, then you will know that I am, and that I do nothing of myself, but that as the Father taught me I speak these things [cf. vs. 24, under 5, A, p. 92].

Jn 9:35–37 Jesus heard that they had expelled him, and he found him and said to him, Do you believe in the Son of man?[1] 36 He answered, And who is he, Lord, that I may believe in him? 37 Jesus said to him, You have both seen him, and he is now speaking with you.

Jn 12:23 And Jesus answered them, The hour has come for the Son of man to be glorified.

Jn 12:32, 34 And I, if I am lifted up from the earth, will draw all men to myself. . . . . 34 The multitude said to him, We have heard out of the law that the Christ remains forever. What do you mean when you say that the Son of man must be lifted up?[2] Who is this Son of man?

Jn 13:31 When therefore he had gone out, Jesus said, Now was the Son of man glorified, and God was glorified in him.

B. The Synoptic Teaching

Mk 2:10 But that you may know that the Son of man has authority on earth to forgive sins . . . . [28. Mt 9:6; Lk 5:24].

Mk 2:27, 28 The Sabbath was made for man, not man for the Sabbath. 28 So that the Son of man is lord also of the Sabbath [31. Mt 12:8; Lk 6:5, but with no parallel to vs. 27].

Mk 8:31 And he began to teach them that the Son of man must suffer many things and be rejected by the elders, and the chief priests and the scribes, and be killed and after three days rise again [87. Mt 16:21; Lk 9:22].

Mk 8:38 For whoever shall be ashamed of me and of my words . . . . the Son of man will be ashamed of him when he comes in the glory of his Father with the holy angels [87. Lk 9:26; Mt 16:27[3]].

Mk 9:9 He charged them that they should tell no man what they had seen until the Son of man should rise from the dead [88. Mt 17:9; Lk 9:36 omits].

[1] A.V., E.R.V.text, A.R.V.text, following some ancient manuscripts, read: "Son of God." But the weight of ancient authority is in favor of "Son of man," and this is adopted by Tdf., WH., A.R.V.mg., E.R.V.mg.

[2] Compare Jn 3:14 above.

[3] Mt 16:27 reads: "For the Son of man will come in the glory of his Father with his angels, and then he will render to every man according to his deeds."

Mk 9:12 And he said to them, It is true that Elijah comes first, and restores all things, and he pointed how the scripture requires that the Son of man should suffer many things and be set at naught [88. Mt 17:12[1]].

Mk 9:31 For he taught his disciples and said to them, The Son of man will be delivered up to men, and they will kill him, and three days after he is killed he will rise again [90. Mt 17:22, 23; Lk 9:44[2]].

Mk 10:33 We are going up to Jerusalem, and the Son of man will be delivered up to the chief priests and the scribes, and they will condemn him to death [139. Mt 20:18; Lk 18:31[3]].

Mk 10:45 For the Son of man came not to be served, but to serve, and to give his life a ransom for many [140. Mt 20:28; Luke omits].

Mk 13:26 And then they will see the Son of man coming in clouds with great power and glory [163. Mt 24:30; Lk 21:27].

Mk 14:21 Because the Son of man goes as it is written concerning him, but woe to the man through whom the Son of man is betrayed [173. Mt 26:24; Lk 22:22].

Mk 14:41 The hour has come. The Son of man is being betrayed into the hands of sinners [174. Mt 26:45; Luke omits].

Mk 14:61, 62 The high priest asked him, Are you the Christ, the Son of the Blessed? 62 And Jesus said, I am, and you will see the Son of man sitting at the right hand of the Power and coming with the clouds of heaven [176. Mt 26:64;[4] Lk 22:69[5]].

Lk 6:22 Blessed are you when men shall hate you and when they shall ostracize you, and shall reproach you and shall reject your name as evil because of the Son of man [35. G; Mt 5:11[6] M].

Lk 7:34 The Son of man has come eating bread and drinking wine [47. G; Mt 11:19[7]].

Lk 9:58 The Son of man has no place to lay his head [100. P; Mt 8:20].

Lk 11:30 For as Jonah was a sign to the Ninevites so will the Son of man be a sign to this generation [107. P; Mt 12:40[8] (50)].

[1] Mt 17:12 reads: "So also is the Son of man to suffer at their hands." Luke omits.

[2] Lk 9:44 omits: "and three days after he is killed he will rise again."

[3] Lk 18:31 reads: "and all the things that are written by the prophets for the Son of man will be accomplished."

[4] Mt 26:64 reads: "From now on you will see," etc.

[5] Lk 22:69 reads: "From now on the Son of man will be seated at the right hand of the Power of God."

[6] Mt 5:11 reads: "for my sake." [7] Mt 11:19 omits "bread" and "wine."

[8] Mt 12:40 reads: "For as Jonah was in the belly of the whale three days and three nights so shall the Son of man be three days and three nights in the heart of the earth [50. M[2]].

Lk 12:8 Whoever shall confess me before men, him also will the Son of man confess before the angels of God [111. P; Mt 10:32[1] (73)].

Lk 12:10 And whoever shall speak a word against the Son of man will be forgiven, but he who blasphemes against the Holy Spirit will not be forgiven [111. P; Mt 12:32[2] (50)].

Lk 12:40 Do you also be ready, because in an hour when you do not expect it, the Son of man will come [114. P; Mt 24:44 (164)].

Lk 17:22-30 And he said to his disciples, Days will come when you will desire to see one of the days of the Son of man[3] and you will not see it. 23 And they will say to you, See, here he is, or, See, there he is. Do not go after them or follow them. 24 For as the lightning flashing from one part of the heaven shines to the other part, so will the Son of man be.[4] 25 But first he must suffer many things and be rejected by this generation. 26 And as happened in the days of Noah, so will it be in the days of the Son of man.[5] 27 They were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark and the flood came and destroyed them all. 28 So also as happened in the days of Lot; they were eating and drinking, buying and selling, planting and building. 29 But on the day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. 30 In like manner will it be in the day in which the Son of man is revealed[6] [133. P; Mt 24:23, 26, 27, 37–39 (162, 164)].

Lk 18:8 But when the Son of man comes, will he find the faith on the earth [133. P]?

Lk 19:10 For the Son of man came to seek and to save that which was lost [142. P].

Lk 21:36 But be watchful at all times, praying that you may be enabled to escape all these things that are to happen, and to stand before the Son of man [165. J].

Lk 22:48 And Jesus said to him, Judas, with a kiss do you betray the Son of man [175. J or L^2]?

Lk 24:6, 7 Remember how he spoke to you while he was still in Galilee, 7 saying that the Son of man must be delivered into the hands of sinners and be crucified and on the third day rise again [181. J or L^2].

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[1] Mt 10:32 reads: "him also will I confess."

[2] Mt 12:32 [50. Cf. 3, p. 76] adds: "either in this age or in that which is to come."

[3] This instance of the phrase has no parallel in Matthew. The passage as a whole is Matthew-Luke.

[4] Mt 24:27 reads: "For as the lightning [*or* light] comes out of the east, and is seen even to the west, so will the coming of the Son of man be" [162].

[5] Mt 24:37 reads: "For as the days of Noah, so will the coming of the Son of man be" [164].

[6] Mt 24:39 reads: "So will be the coming of the Son of man" [164], but like vs. 37 refers to Noah.

Mt 10:23 And when they persecute you in this city flee to another. For of a truth I tell you, you will not have completed the cities of Israel before the Son of man comes [72. M or M²].

Mt 13:37 He that sows the good seed is the Son of man [61. M or M²].

Mt 13:41 The Son of man will send out his angels, and they will gather out of his kingdom all stumbling blocks and all workers of iniquity, and will throw them into the furnace of fire [61. M or M²].

Mt 16:13 And he asked his disciples, Who do men say that the Son of man is [86. M², modification of Mk 8:27[1]]?

Mt 16:28 Of a truth I tell you, that some of those who are standing here will not taste of death till they see the Son of man coming in his Kingdom [87. M², modification of Mk 9:1[2]].

Mt 19:28 Of a truth I tell you that you who have followed me, in the regeneration, when the Son of man shall sit on the throne of his glory, shall also sit on twelve thrones judging the twelve tribes of Israel [137. M(?); cf. Lk 22:30 (173)].

Mt 24:30 Then shall appear the sign of the Son of man in heaven, and all the tribes of the earth shall mourn [163. M or M², addition to Mk 13:25; cf Mt 24:3 and parallel Mark (161)].

Mt 25:31 And when the Son of man shall come in his glory and all the angels with him, then will he sit on the throne of his glory [168. M or M²].

Mt 26:2 You know that after two days comes the Passover, and the Son of man will be delivered up to be crucified [170. M², addition to Mk 14:1].

C. THE VIEWS OF JEWISH WRITERS

I. NON-PALESTINIAN

II. PALESTINIAN

I Enoch (Part II, Similitudes), 94–64 B.C.

46:2, 3 And I asked the angel who went with me and showed me all the hidden things, concerning that Son of Man, who he was, and whence he was, (and) why he went with the Head of Days?

3 And he answered me:
This is the Son of Man who has righteousness,
With whom dwells righteousness,
And who reveals all the treasures of that which is hidden,
Because the Lord of Spirits has chosen him,
And whose lot has the pre-eminence before the Lord of Spirits in uprightness for ever.

[1] Mk 8:27; Lk 9:18 read: "that I am?"

[2] Mk 9:1 reads: "till they see the kingdom of God come (having come) with power"; Lk 9:27: "till they see the Kingdom of God."

48:2 At that hour that Son of Man was named
In the presence of the Lord of Spirits,
And his name before the Head of Days.

60:10 And he (the angel) said to me (Enoch) "Son of man, herein you seek to know what is hidden."

62:5 And pain shall seize them
When they see that Son of Man
Sitting on the throne of his glory.

62:7 From the beginning the Son of Man was hidden,
And the Most High preserved him in the presence of his might,
And revealed him to the elect.

62:9 And all the kings and the mighty . . . .
Shall fall down before him on their faces
And worship and set their hope upon that Son of Man.

62:14 And the Lord of Spirits will abide over them
And with that Son of Man shall they eat
And lie down and rise up for ever and ever.

69:26, 27 They blessed and glorified and extolled,
Because the name of that Son of Man had been revealed unto them.
27 And he sat on the throne of his glory,
And the sum of judgment was given unto the Son of Man.

70:1 And it came to pass after this that his name during his lifetime was raised aloft to that Son of Man and to the Lord of Spirits from amongst those who dwell on the earth.

71:14 This is the Son of Man who is born unto righteousness,
And righteousness abides over him,
And the righteousness of the Head of Days forsakes him not.

IV Esdras, 100–135 A.D.

13 (Sixth Vision: The Man from the Sea.) Summary: In the midst of a storm a Man (the Messiah) appears from the sea. A multitude of men from the four quarters of the world (the heathen nations) make war on him. He carves out a mysterious rock (heavenly Jerusalem) from which he annihilates his enemies by the fiery tempest from his mouth (the Law). After the destruction of his enemies he gathers to himself the peaceable ones who did not attack him (Israel).

13:25 Whereas you saw a Man coming up from the heart of the Sea: this is he whom the Most High is keeping many ages.

13:51, 52 And I said: O Lord my Lord, show me this: wherefore I have seen the Man coming up from the heart of the sea. 52 And he said to me: Just as one can neither seek out nor know what is in the deep of the sea, even so can no one upon earth see my Son but in the time of his day.

D. THE TEACHING OF JESUS

E. MODERN LITERATURE

Hirsch, art, "Son of Man," *JE*;* Driver, art. "Son of Man," H. *DB*, Vol. IV, especially sec. 21; Dalman, pp. 234–56; Mathews, *Messianic Hope*, pp. 102–7; Schmidt, art. "Son of Man," *Encyc., Bib.;* Weiss, J., pp. 159–75; Wendt, II, 139–51; Bruce, chap. vii; Bousset, *Jesus*, chap. x; Scott, *Kingdom and Messiah*, pp. 188–208; Bacon, "Jesus as Son of Man," *HTR* (1910), pp. 325–40; Stevens, *Teaching*, chap. vii.

20. THE SON OF GOD

A. THE JOHANNINE TEACHING

Jn 1:1 In the beginning was the Word, and the Word was with God and the Word was God.

Jn 1:18 God no man has ever seen; an only Son, himself God, who is in the bosom of the Father, he has been his interpreter.[1]

Jn 1:34 And I have seen and have testified that this is the Son of God. (See also under 3, A, p. 74.)

Jn 1:49 Nathanael answered him, Rabbi, you are the Son of God; you are the king of Israel.

Jn 3:16–18 For God so loved the world, that he gave his only Son, that every one that believes in him might not perish, but have eternal life. 17 For God sent the Son into the world, not to judge the world; but that the world might be saved through him. 18 He that believes in him is not judged; he that does not believe has been judged already, because he has not believed in the name of the only Son of God.

Jn 3:35, 36 The Father loves the Son, and has given all things into his hand. 36 He that believes in the Son has eternal life; but he that disobeys the Son shall not see life, but the wrath of God rests upon him.

Jn 5:19–26. (See under 6, A, p. 110.)

Jn 6:40 For this is the will of my Father, that every one that sees the Son and believes in him shall have eternal life: and I will raise him up at the last day.

[1] Many ancient manuscripts read: "the only Son," omitting "himself God."

Jn 8:35, 36 The slave does not remain in the house forever; the son remains forever. 36 If therefore the Son shall make you free, you will be really free.

Jn 9:35. (See under 19, A, p. 219.)

Jn 10:35, 36 If he called them gods to whom the word of God came, and the scripture can not be broken, 36 do you say of him whom the Father consecrated and sent into the world, You are a blasphemer, because I said, I am a Son of God?

Jn 11:4 When Jesus heard it he said, This sickness is not to death; but for the glory of God, that the son of God may be glorified through it.

Jn 11:25–27 I am the resurrection and the life: he that believes in me, even if he dies, will live. 26 Every one who lives and believes in me shall never die. Do you believe this? 27 She said to him, Yes, Lord, I have believed that you are the Christ, the Son of God, who was to come into the world.

Jn 14:13 And whatever you shall ask in my name, I will do it, that the Father may be glorified in the Son.

Jn 17:1–3 When Jesus had spoken these things, he lifted his eyes to heaven and said, Father, the hour has come; glorify thy Son, that the Son may glorify thee; 2 as thou didst give him authority over all flesh, that to all which thou gavest to him, he might give eternal life. 3 And this is eternal life, to know thee, the only true God, and him whom thou didst send, Jesus Christ.

Jn 19:7 The Jews answered him, We have a law, and according to that law he ought to die, because he made himself Son of God.

Jn 20:31 But these are written, that you may continue to believe that Jesus is the Christ, the Son of God, and that believing, you may continue to have life in his name.

B. The Synoptic Teaching

Mk 1:1 The beginning of the gospel of Jesus Christ (Son of God)[1] [17].

Mk 1:11 And a voice came out of the heavens, You are my beloved Son, in you I have taken delight [18. Mt 3:17[2]; Lk 3:22].

Mk 3:11 And the unclean spirits whenever they saw him fell down and cried, saying, You are the Son of God [33].

Lk 4:41 And demons went out of many crying and saying, You are the Son of God[3] [24].

[1] "Son of God" is omitted by some important ancient authorities and by Tdf., R.V.mg. It is included by important ancient authorities, WH.mg., R.V.text.

[2] Mt 3:17 reads: "This is my beloved Son, in whom I have taken delight."

[3] Compare Mk 1:23, 24: "And there was in their synagogue a man under the control of an unclean spirit and he cried out 24 saying, What have you to do with us, Jesus of Nazareth? have you come to destroy us? I know who you are, the Holy One of God" [24. Lk 4:33, 34].

Mk 5:7 And he cried with a loud voice saying, What have you to do with me, Jesus, Son of the Most High God [67. Mt 8:29 omits: "the Most High." Lk 8:28]?

Mk 9:7 And there came a voice out of the cloud, This is my beloved Son [88. Mt 17:5; Lk 9:35].

Mk 14:61, 62 And again the high priest asked him, Are you the Christ, the Son of the Blessed One? 62 And Jesus said to him, I am, and you will see the Son of man sitting at the right hand of the Power and coming with the clouds of heaven [176. Mt 26:63, 64; Lk 22:69].

Mk 15:39 And when the centurion who stood over against him saw that he died in this way, he said, Surely this man was a Son of God [178. Mt 27:54[1]; Lk 23:47[2] (J)].

Lk 1:32 For he shall be great, and shall be called Son of the Highest, and the Lord God will give to him the throne of David, his father [4. LI].

Lk 1:35 And the angel said to her, Holy Spirit will come upon you and the power of the Most High will enfold you, therefore also the child that is born will be holy, Son of God [4. LI].

Lk 3:38 Son of Enos, son of Seth, son of Adam, son of God [18. LI(?)].

Lk 4:3 And the devil said to him, If you are a Son of God, tell this stone to become bread [19. G; Mt 4:3].

Lk 4:9 And he brought him into Jerusalem and set him upon the high point of the temple and said to him, If you are a Son of God, throw yourself down from here [19. G; Mt 4:5, 6].

Lk 10:22 All things were delivered to me by my Father; and no one knows who the Son is except the Father, and who the Father is except the Son, and he to whomever the Son wills to reveal him [102. P; Mt 11:27 (47)].

Mt 14:33 And those that were in the boat worshipped him, saying, Surely you are the Son of God [79. M[2], addition to Mk 6:51].

Mt 16:16 And Simon Peter answered, You are the Christ, the Son of the living God[3] [86].

[1] Mt 27:54 reads: "And the centurion and those that were with him watching Jesus, seeing the earthquake and the things that happened, feared greatly and said, Surely this man was the Son of God."

[2] Lk 23:47 reads: "And the centurion, seeing what happened, praised God, saying, Really this was a righteous man."

[3] Addition to Mk 8:29 which reads: "You are the Christ." Lk 9:18 reads: "the Christ of God."

Mt 27.40 And they said, You that destroy the temple and build it again in three days, save yourself; if you are the Son of God, come down from the cross[1] [178].

Mt 27:43 He trusted in God; let him now deliver him if he desires him, for he said, I am a son of God [178. M^1 or M^2, addition to Mk 15:32].

C. The Views of Jewish Writers

I. NON-PALESTINIAN

Philo, 15–45 A.D.

Till. 12 (1:388, 389) God, like a shepherd and a king, governs . . . . the earth, and the water, and the air, and the fire, and all the plants, and living creatures that are in them whether mortal or divine; . . . . appointing as their immediate superintendent, his own right reason (*logos*), his first-born son, who is to receive the charge of this sacred company, as the lieutenant of the great king.

Sob. 11 (1:512) The man who has this inheritance has advanced beyond the bounds of human happiness; for he alone is nobly born, inasmuch as he has God attributed to him as his father and being his adopted only son, he is not rich, but all-wealthy, dwelling luxuriously in abundance and among genuine good things.

Conj. 14 (2:14) The Father of the universe has caused him (i.e., the *Logos*) to spring up as the eldest son, whom, in another passage he calls the first born; and he who is thus born, imitating the ways of his father, has formed such and such species, looking to his archetypal patterns.

Conj. 28 (2.31) Even if there be not anyone who is worthy to be called a son of God, nevertheless let him labor earnestly to be adorned according to his first-born word. . . . . Even if we are not yet suitable to be called the sons of God, still we may deserve to be called the children of his eternal image, of his most sacred word; for the image of God is his most ancient word.

Fug. 20 (2:216) He (i.e., the *Logos*) has received imperishable and wholly pure parents, God being his father, who is also the father of all things, and wisdom being his mother.

II. PALESTINIAN

I Enoch (Chaps. 106, 107), before 161 B.C.

106:5 I have begotten a strange son, diverse from and unlike man, and resembling the sons of the God of heaven; and his nature is different and he is not like us.

[1] Addition to Mk 15:30 which reads: "Save yourself and come down from the cross." Lk 23:37 reads: "If you are the king of the Jews, save yourself."

Testaments of the Twelve Patriarchs, 109–105 B.C.

Levi 18:6–8 The heavens shall be opened,
And from the temple of glory shall come upon him sanctification,
With the Father's voice as from Abraham to Isaac.
7 And the glory of the Most High shall be uttered over him,
And the spirit of understanding and sanctification shall rest upon him,
8 For he shall give the majesty of the Lord to his sons in truth for evermore.

Jud. 24:2, 3 And the heavens shall be opened unto him
To pour out the spirit, (even) the blessing of the Holy Father;
3 And he shall pour out the Spirit of grace upon you;
And you shall be to him sons in truth.

I Enoch (Part II, Similitudes), 94–64 B.C.

69:5 He imparted to the holy sons of God evil counsel, and led them astray.

71:1 My spirit was translated,
And it ascended into the heavens:
And I saw the holy sons of God.

I Enoch (Chap. 105), of Uncertain Date

105:2 For I and my Son will be united with them for ever in the paths of uprightness in their lives; and you shall have peace.

IV Esdras, 100–135 A.D.

7:28, 29 My Son the Messiah shall be revealed, together with those who are with him, and shall rejoice the survivors four hundred years. 29 And it shall be, after these years, that my Son the Messiah shall die, and all in whom there is human breath.

13:32 Then shall my Son be revealed whom you saw as a Man ascending.

13:37 My Son shall reprove the nations that are come for their ungodliness.

13:52 Just as one can neither seek out nor know what is in the deep of the sea, even so can no one upon earth see my Son but in the time of his day.

14:9 You shall be taken up from (among) men, and henceforth you shall remain with my Son, and with such as are like you, until the times be ended.

D. THE TEACHING OF JESUS

E. MODERN LITERATURE

Bousset, *Religion*, pp. 261 ff.; Dalman, pp. 268–88; Burton and Mathews, p. 29; Bruce, chap. vii; Bacon, "Jesus the Son of God," *HTR* (1909), pp. 277–309; Kennedy, "Apostolic Preaching and Emperor Worship," *Exp.* (1909), pp. 289–307; Stevens, *Teaching*, chap. vii; Burton, *Galatians*, pp. 404–17.

21. THE SON OF DAVID

A. THE JOHANNINE TEACHING

Jn 7:42 Has not the scripture said that the Christ is a descendant of David, and comes from Bethlehem, the village where David was?

B. THE SYNOPTIC TEACHING

Mk 10:47, 48 And when Bartimaeus heard that it was Jesus, the Nazarene, [that was passing by], he began to cry out and to say, Son of David, Jesus, have mercy on me. 48 And many charged him to keep quiet. But all the more he cried out saying, Son of David, have mercy on me [141. Mt 20:30, 31; Lk 18:38, 39; also Mt 9:27].

Mk 12:35–37 And as he was teaching in the temple Jesus said, How is it that the scribes say that the Christ is a son of David. 36 David himself said in the Holy Spirit, The Lord said to my Lord, Sit at my right hand until I put your enemies under your feet. 37 David himself calls him Lord. How then can he be his son [155. Mt 22:41–45; Lk 20:41–44]?

Mt 1:1 The genealogical record of Jesus Christ, son of David, son of Abraham [2. MI].

Mt 1:20 Joseph, son of David, do not be afraid to take to yourself Mary your wife, for the child which is begotten in her is of the Holy Spirit [5. MI].

Mt 12:23 And all the multitude was astonished and said, This is not the son of David, is it [50. M^2, addition to P, Lk 11:14 (106)]?

Mt 15:22 And a Canaanitish woman . . . . cried saying, Have mercy upon me, O Lord, son of David [81. M^2, addition to Mk 7:25].

Mt 21:9 And the multitude that preceded him and those that followed cried, saying, Hosanna to the son of David. Blessed is he that comes in the name of the Lord [144. M^2, addition to Mk 11:9].

Mt 21:15 And the chief priests and the scribes, seeing the wonderful things which he did, and hearing the children crying in the temple and saying, Hosanna to the son of David, were angry [146. M^1 or M^2, addition to Mk 11:18].

C. THE VIEWS OF JEWISH WRITERS

I. NON-PALESTINIAN

II. PALESTINIAN

Psalms of Solomon, ca. 60 B.C.

17:23 Behold, O Lord, and raise up unto them their king, the son of David,
At the time in which thou seest, O God, that he may reign over Israel thy servant.

IV Esdras, about 100 A.D.

12:32 This is the Messiah *whom the Most High has kept unto the end* (*of the days*, who shall spring from the seed of David).

D. THE TEACHING OF JESUS

E. MODERN LITERATURE

Stevens, chap. i

22. THE CHRIST

THE DEFINITION AND DERIVATION OF THE TERM

The English word "Christ" is a transliteration of the Greek *Christos*, one who has been anointed with oil, that is formally and officially consecrated to some important task. The Greek, in turn, is a translation of a Hebrew term having the same meaning. In the English Old Testament this Hebrew term is commonly translated "the anointed." It is used of the high priest, of the king, and even of Cyrus, the king of Persia. Later it came to be the most generally used title of the expected king and deliverer, the Messiah. I Enoch 48:10; 52:4 are regarded as the earliest instances of "Christ" as a distinctly messianic title, while Ps. Sol. 17: 36 shows its use in the first century prior to Jesus.

NEW TESTAMENT USAGE

1. By the term "Christ" the Messiah is referred to, but no specific person is identified as being the Messiah (Mt 2:4; Mk 12:35; Lk 24:26; Jn 7:26; Acts 2:31).

2. It is used in statements and questions, affirming or inquiring as to someone, usually Jesus, being the Messiah (Mt 16:16; Mk 8:29; Lk 9:20; Jn 7:41; Acts 18:5).

3. It refers to Jesus specifically as being the Messiah (Mt 23:10; Acts 8:5; Rom 7:4; I Cor 1:6; Gal 6:2; Eph 1:10; Phil 1:15).

4. It becomes a title of Jesus, seeming, however, not to emphasize his messiahship, though it may lie in the background of the writer's thought (Rom 5:6; I Cor 1:12; II Cor 1:21; Gal 2:4; Heb 3:6).

5. It occurs in combination with other titles of Jesus, forming a compound appellative.

Paul's usage of "Christ," "the Christ," "the Lord, Jesus Christ," and "Our Lord, Jesus Christ," as titles for Jesus that needed no explanation, shows that they early became designations of Jesus among the Christians. Paul's own tendency is to use the longer compound titles.

The gospels, though later than Paul, reflect an earlier usage. According to Mark, Jesus gathered his disciples without requiring them to recognize his messiahship. Even when they affirm it (Mk 8:29, 30) he forbids them to make it public. It has only indirect mention after that (9:41) till at his trial Jesus openly declares it (14:61, 62).

In the Fourth Gospel the question whether Jesus was the Messiah is made a pivotal one, yet there is almost no use of "Christ" or "Jesus Christ" (17:3 only) as proper names. He is throughout referred to simply as Jesus.

The Book of Acts has examples of all the terms used by Paul and even represents them as being in vogue at the beginning of the apostolic age.

The course of development appears then to have been as follows: "The Christ" was in pre-Christian times a term used by the Jews to designate the expected, but as yet unidentified, Messiah. During Jesus' lifetime the question was raised whether he was the Messiah, his disciples affirming that he was. Their belief in his resurrection strengthened this faith. Under Paul's influence the messianic titles increased in fulness and variety. The gospels, written later, after these titles were in full vogue, to some extent ascribe the usages then current to the period of Jesus' own ministry; but in the main reflect the earlier usage.

As concerns the meaning of the title "the Christ" to the early Christians, the New Testament writers assume that it will be understood by their readers, and give no explanation of it. For its content to them we must therefore look to the connections in which it is used and the ideas associated with it. These indicate its meaning to have been "divinely appointed Saviour, or Deliverer."

Ideas seem to have varied as to the sense in which the Messiah would be a saviour or deliverer. In Lk 3:15 it seems not unlikely that political deliverance was thought of. Elsewhere deliverance from sin and its condemnation is in mind (so I Thess 1:10; Gal 3:13; Rom 5:9). Future glory is sometimes emphasized, as in Rom 5:2, 10. Again God's approval and the attaining of character in the present life are involved (so in Rom 1:16, 17; 3:21–24; 5:1–11; chap. 8; Gal 5:19–24; Phil 3:8–14). In the Fourth Gospel all the political and even the apocalyptic color has faded out, and the deliverance wrought by the Christ is a deliverance from "death" and to "life," in the peculiar Johannine sense.

In Paul and in the Fourth Gospel, Jesus is conceived of as having had a conscious and active existence before, in Pauline phrase, he was born of a woman, in Johannine, the Word became flesh. IV Esdras and II Baruch, Palestinian books of 80 A.D., apparently reflect the idea of a pre-existent Messiah. But Paul is the earliest writer, Jewish or Christian, clearly to express this thought, and it is not certain whether Jewish thought influenced Christian, or Christian thought affected Jewish, or the idea arose independently in the two literatures. There seems no trace of it in the Synoptic Gospels. In any case, pre-existence is not an element of the meaning of the word, but a thing affirmed by some of him whom they accepted as the Christ. (For fuller discussion see Burton, *Galatians*, pp. 398–401.)

A. THE JOHANNINE TEACHING

Jn 1:17 The law was given through Moses. Grace and truth came through Jesus Christ.

Jn 1:19, 20, 25 And this is the testimony that John gave when the Jews sent priests and Levites to ask him, Who are you? 20 And he confessed, and denied not, but confessed, I am not the Christ. . . . . 25 They asked him, Why then do you baptize, if you are not the Christ, nor Elijah, nor the prophet?

Jn 1:41 Andrew first found his own brother, Simon, and said to him, We have found the Messiah (which means Christ).

Jn 3:28 You yourselves will testify for me that I said, I am not the Christ, but have been sent before him.

Jn 4:25, 28, 29 The woman said to him, I know that Messiah comes, who is called Christ. When he comes he will tell us all things. . . . . 28 The woman left her water pot and went away to the city and said to the men, 29 Come, see a man who told me everything that I ever did. He is not the Christ, is he?

Jn 7:25–27 Some therefore of the people of Jerusalem said, Is not this the man they are seeking to kill? 26 And see, he is speaking boldly, and they say nothing to him. Can it be that the rulers really know that this is the Christ? 27 However, we know where this man comes from, but when the Christ comes, no one will know where he comes from.

Jn 7:31 Many from the multitude believed in him, and said, When the Christ comes, will he do more signs than this man has done?

Jn 7:40, 41 Some from the multitude hearing these words, said, This is surely the prophet. 41 Others said, This is the Christ. But still others said, The Christ does not come out of Galilee, does he? Has not the scripture said that the Christ is a descendant of David, and comes from Bethlehem, the village where David was?

Jn 9:22 For the Jews had agreed that if anyone should confess him to be the Christ, he should be put out of the synagogue.

Jn 10:24, 25 So the Jews gathered around him and said, How long are you going to keep us in suspense? If you are the Christ, tell us plainly. 25 Jesus answered them, I told you and you did not believe me: the works that I do in my Father's name, these testify concerning me; but you do not believe because you are not of my people.

Jn 11:25–27. (See under 6, A, p. 112, and 23, A, p. 242.)

Jn 12:34. (See under 19, A, p. 219.)

Jn 17:1–3. (See under 6, A, p. 113.)

Jn 20:31. (See under 4, A, p. 83.)

B. THE SYNOPTIC TEACHING

Mk 1:1 The beginning of the gospel of Jesus Christ (Son of God) [17. Cf. under 15, p. 212].

Mk 1:34 And he expelled many demons and would not permit the demons to speak, because they knew him (to be Christ[1]) [24. Lk 4:41].

Mk 8:29 And he asked them, Who do you say that I am? And Peter answered him, You are the Christ [86. Mt 16:15[2]; Lk 9:18[3]].

Mk 12:35–37 And as he was teaching in the temple Jesus said, How is it that the scribes say that the Christ is a son of David? 36 David himself said in the Holy Spirit, The Lord said to my Lord, Sit at my right hand until I put your enemies under your feet. 37 David himself calls him Lord. How then can he be his son [155. Mt 22:41–45; Lk 20:41–44]?

Mk 13:21, 22 And then if anyone shall say to you, See, here is the Christ, or, There, do not believe him. 22 For there will arise false Christs and false prophets and they will show signs and wonders so as to deceive if possible the elect [162. Mt 24:23, 24].

Mk 14:61, 62 And again the high priest asked him, Are you the Christ, the Son of the Blessed One? 62 And Jesus said to him, I am, and you will see the Son of man sitting at the right hand of the Power and coming with the clouds of heaven [176. Mt 26:64; Lk 22:69].

[1] "To be Christ" is omitted by some important authorities, and by Tdf., WH.mg., R.V.text.

[2] Mt 16:15 reads: "the Christ, the Son of the living God."

[3] Lk 9:18 reads: "the Christ of God."

Mk 15:31, 32 Likewise also the chief priests, mocking him among themselves, said, Others he saved; himself he can not save. 32 Let the Christ,[1] the king of Israel, now come down from the cross that we may see and believe [178.]

Lk 2:10, 11 And the angel said to them, Cease your fears, for we bring you good news of great joy which shall be to all the people; 11 because today there has been born for you in the city of David a saviour, who is Christ and Lord[2] [9. LI].

Lk 2:26 And it had been revealed to him by the Holy Spirit that he should not see death before he should see the Christ of the Lord[3] [11. LI].

Lk 3:15 And as the people were expectant and were all pondering in their hearts concerning John, whether he was the Christ . . . . [17. G].

Lk 23:39 And one of the evil-doers that was hanged with him blasphemed him, saying, Are not you the Christ? Save yourself and us [178. J].

Lk 24:25, 26 And he said to them, O foolish, and slow of heart to believe in all the things which the prophets spoke! 26 Was it not necessary for the Christ to suffer these things and to enter into his glory [183. J]?

Lk 24:46 And he told them that it was so written that the Christ should suffer and rise from the dead on the third day [186. J].

Mt 1:1 The genealogical record of Jesus Christ, son of David, son of Abraham [2. MI].

Mt 1:16, 17 And Jacob begot Joseph, the husband of Mary, from whom was born Jesus who was called Christ. 17 So all the generations form Abraham to David are fourteen generations, and from David to the Babylonian captivity fourteen generations, and from the Babylonian captivity to Christ fourteen generations [2. MI].

Mt 1:18 Now the birth of (Jesus) Christ was as follows[4] . . . . [5].

Mt 2:4 And gathering together all the chief priests and scribes of the people, he asked them what was the birthplace of the Christ [12. MI].

[1] Mt 27:42 omits: "the Christ." Lk 23:35 reads: "Others he saved; let him save himself, if he is the Christ of God, the chosen one."

[2] Or "anointed Lord."

[3] Or "the anointed of the Lord."

[4] Some ancient authorities read: "the birth of the Christ."

Mt 11:2, 3 And John, having heard in the prison the works of the Christ, sent by two of his disciples 3 and asked him, Are you the coming one? or are we to expect another[1] [47. G]?

Mt 23:10 Neither be called teachers, because one is your teacher, the Christ [156. M[1]].

Mt 26:68 And they struck him, saying, Prophesy to us, O Christ, who is it that struck you [176. M[1] or M[2] addition to Mk 14:65]?

Mt 27:17 And when they were gathered together Pilate said to them, Whom do you want me to release to you, Barabbas, or Jesus who is called Christ[2] [177]?

C. THE VIEWS OF JEWISH WRITERS

I. NON-PALESTINIAN

Sibylline Oracles (Book III), Second Century B.C.

3:49, 50 And a holy prince shall come and wield a sceptre over all the world 50 unto all ages of hurrying time.

3:286, 287 Then the God of heaven shall send a king, 287 and shall judge each man with blood and flame of fire.

3:652-56 And then from the sunrise God shall send a king, 653 who shall give every land relief from the bane of war: 654 some he shall slay, and to others he shall consecrate faithful vows. 655 Nor shall he do all these things by his own will, 656 but in obedience to the good ordinances of the mighty God.

Sibylline Oracles (Book V), before 130 A.D.

5:108, 109 And then a king sent from God against him 109 shall destroy all the mighty kings and the best of men.

5:414–17 For there has come from the plains of heaven a blessed man 415 with the sceptre in his hand which God has committed to his clasp: 416 and he has won fair dominion over all, and has restored to all 417 the good the wealth which the former men took.

Philo, 15–45 A.D.

Curses 9 (3:494) When they have received this unexpected liberty, those who but a short time before were scattered about in Greece, and in the countries of the barbarians, in the islands, and over the continents, rising up with one impulse, and coming from all the different parts imaginable, all hasten to one place pointed out to them, being guided on their way by *some vision, more divine than is compatible with its being of the nature of man,* invisible indeed to every one else, but apparent

[1] Lk 7:18 reads: "And the disciples of John told him of all these things" and omits: "the works of the Christ."

[2] Mk 15:9 reads: "Shall I release to you the king of the Jews?"

only to those who were saved, having their separate inducements and intercessions, by whose intervention they might obtain a reconciliation with the Father.

Rew. Pun. 15 (3:476) No mortal can terminate this war, but only the one uncreated God, when he *selects some persons* as worthy to be the saviours of their race; men who are peaceful, indeed, in disposition, fond of unanimity and fellowship with others, with whom envy has either absolutely never had any connection at all, or else it has speedily departed from them; and these men have determined to throw all their own private good things into the common stock for the use and enjoyment of all.

Rew. Pun. 16 (3:477) A man will come forth, says the word of God, leading a host and warring furiously, who will subdue great and populous nations, God sending that assistance which is suitable for pious men. . . . . He will have an irresistible power of dominion so as to be able to benefit the people subject to him, who may become so, whether out of good will, or out of fear, or out of shame: for he will have in him three things of the greatest importance, all contributing greatly to rendering his authority indestructible, namely, dignity, and terror and beneficence, by means of which qualities the ends above-mentioned will be gained.

II. PALESTINIAN

Jubilees, 135–105 B.C.

31:18–20 And to Judah he said:
"May the Lord give thee strength and power
To tread down all that hate thee;
A prince shalt thou be, thou and one of thy sons over the sons of Jacob. . . . .
19 In thee shall be the help of Jacob,
And in thee be found the salvation of Israel.
20 And when thou sittest on the throne of thy righteousness
There shall be great peace for all the seed of the sons of the beloved."

Testaments of the Twelve Patriarchs, 109–105 B.C.

Reub. 6:7–12 For to Levi God gave the sovereignty. . . . . 10 Draw near to Levi in humbleness of heart, that you may receive a blessing from his mouth. 11 For he shall bless Israel and Judah, because the Lord has chosen him to be king over all the nation. 12 Bow down before his seed, for on our behalf it will die in wars visible and invisible and will be among you an eternal king.

Levi 8:14 A king shall arise in Judah, and shall establish a new priesthood, after the fashion of the Gentiles.

Levi 18:1, 2 And after their punishment shall have come from the Lord, the priesthood shall fail.
2 Then shall the Lord raise up a new priest.

Jud. 24:1 After these things a star shall arise to you from Jacob in peace,
And a man shall arise like the sun of righteousness. . . . .
And no sin shall be found in him. . . . .

Zeb. 9:8 After these things shall there arise unto you the Lord himself, the light of righteousness.

Dan 5:10 And there shall arise unto you from the tribe of [Judah and of] Levi the salvation of the Lord.

Naph. 4:5 The Lord shall scatter them upon the face of all the earth, until the compassion of the Lord shall come, a man working righteousness and working mercy unto all them that are afar off, and to them that are near.

Jos. 19:8–11 And I saw that [from Judah was born] a virgin [wearing a linen garment, and from her] was born a lamb [without spot]; and on his left hand there was as it were a lion; and all the beasts rushed against him and the lamb overcame them. . . . . 11 Do you therefore, my children, observe the commandments of the Lord, and honor Levi and Judah, for from them shall arise unto you [the Lamb of God, who takes away the sin of the world] one who saves [all the Gentiles and] Israel.

I Enoch (Part II, Similitudes) 94–64 B.C.

38:2 When the Righteous One shall appear before the eyes of the righteous,
Whose elect works hang upon the Lord of Spirits,
And light shall appear to the righteous and the elect who dwell on the earth.

40:5 And the second voice I heard blessing the Elect One and the elect ones who hang upon the Lord of Spirits.

45:3, 4 On that day mine Elect One shall sit on the throne of glory
And shall try their works. . . . .
4 Then will I cause mine Elect One to dwell among them.

46: 2, 3 And I asked the angel who went with me and showed me all the hidden things, concerning that Son of Man, who he was and whence he was, (and) why he went with the Head of Days? 3 And he answered and said unto me: This is the Son of Man who has righteousness.

48:2–4 And at that hour that Son of Man was named
In the presence of the Lord of Spirits,
And his name before the Head of Days. . . . .
4 He shall be a staff to the righteous whereon to stay themselves and not fall,
And he shall be the light of the Gentiles,
And the hope of those who are troubled of heart.

48:10 There shall be no one to take them with his hands and raise them:
For they have denied the Lord of Spirits and his anointed.

49:2–4 The Elect One stands before the Lord of Spirits
And his glory is for ever and ever
And his might unto all generations.
3 And in him dwells the spirit of wisdom,
And the spirit which gives insight,
And the spirit of understanding and of might,
And the spirit of those who have fallen asleep in righteousness.
4 And he shall judge secret things,
And none shall be able to utter a lying word before him;
For he is the Elect One before the Lord of Spirits according to his good pleasure.

52:4 All these things which you have seen shall serve the dominion of his anointed that he may be potent and mighty on the earth.

52:6 All these shall be in the presence of the Elect One as wax before the fire.

53:6 After this the Righteous and Elect One shall cause the house of his congregation to appear.

61:8 And the Lord of Spirits placed the Elect One on the throne of glory.
And he shall judge all the works of the holy above in the heaven,
And in the balance shall their deeds be weighed.

62:5 And pain shall seize them,
When they see that Son of Man
Sitting on the throne of his glory.

62:7 From the beginning the Son of Man was hidden,
And the Most High preserved him in the presence of his might,
And revealed him to the elect.

62:9 All the kings and the mighty . . . .
Shall fall down before him on their faces,
And worship and set their hope upon that Son of Man.

62:14 And the Lord of Spirits will abide over them
And with that Son of Man shall they eat
And lie down and rise up for ever and ever.

69:27 And he sat on the throne of his glory,
And the sum of judgment was given unto the Son of Man.

71:14 This is the Son of Man who is born unto righteousness,
And righteousness abides over him,
And the righteousness of the Head of Days forsakes him not.

Psalms of Solomon, ca. 60 B.C.

17:23 Behold, O Lord, and raise up unto them their king, the son of David,
At the time in which thou seest, O God, that he may reign over Israel thy servant.

17:35, 36 And he shall be a righteous king, taught of God, over them,
36 And there shall be no unrighteousness in his days in their midst,
For all shall be holy and their king the anointed of the Lord.

18:6–8 May God cleanse Israel against the day of mercy and blessing,
Against the day of choice when he brings back his anointed.
7 Blessed shall they be that shall be in those days,
In that they shall see the goodness of the Lord . . . .
8 Under the rod of chastening of the Lord's anointed in the fear of his God.

Fragments of a Zadokite Work, 18 B.C.–70 A.D.

2:10 And through his Messiah he shall make them know his holy spirit,
And he is true, and in the true interpretation of his name are their names.

9:9, 10 The sceptre is the prince of all the congregation 10 and "they that give heed unto him are the poor of the flock." These shall escape during the period of visitation, but the rest shall be handed over to the sword when the Messiah comes from Aaron and Israel.

9:29 They shall not be reckoned in the assembly of the people . . . . from the day when there was gathered in the Unique Teacher until there shall arise the Messiah from Aaron and from Israel.

15:4 And this is the regulation of the dwellers (according to which they should) act during the period of the wickedness until there arises the Messiah (from) Aaron and Israel.

II Baruch, 50–100 A.D.

29:3 And it shall come to pass when all is accomplished that was to come to pass in those parts, that the Messiah shall then begin to be revealed.

39:7 Then the principate of my Messiah will be revealed, which is like the fountain and the vine.

40:1 The last leader of that time will be left alive . . . . and my Messiah will convict him of all his impieties.

40:3 And his principate will stand forever, until the world of corruption is at an end.

70:9 [And it shall come to pass that whosoever of the victors and the vanquished gets safe out of and escapes all these things aforesaid will be delivered into the hands of my servant, Messiah.]

72:2 When the time of my Messiah is come, he shall both summon all the nations, and some of them he shall spare and some of them he shall slay.

IV Esdras, 100–135 A.D.

7:28, 29 My Son, the Messiah, shall be revealed, ... and shall rejoice the survivors four hundred years. 29 And it shall be after these years, that my son the Messiah shall die, and all in whom there is human breath.

12:32 This (the lion) is the Messiah *whom the Most High has kept unto the end* (*of the days*, who shall spring from the seed of David).

13:25 Whereas you saw a Man coming up from the heart of the Sea: this is he whom the Most High is keeping many ages.

13:52 Just as one can neither seek out nor know what is in the deep of the Sea, even so can no one upon earth see my Son . . . . but in the time of his day.

14:9 For you shall be taken up from among men, and henceforth you shall remain with my Son, and with such as are like you, until the times be ended.

D. THE TEACHING OF JESUS

E. MODERN LITERATURE

Bousset, *Religion*, pp. 255–67*; Schuerer, II, i, 129 ff.*; Oesterley and Box, chap. x*; Dalman, chap. xi; Mathews, *Messianic Hope*, p. 133; Burton, *Galatians*, pp. 396–99.

23. LORD

Definition and Derivation of the Term

The classical Greek term, translated "Lord," denotes a person who has authority or control. In the Greek Old Testament it is used to translate a score of Hebrew words and varies in its application from any owner of property to Jehovah himself.

New Testament Usage

The term "Lord" is used: (1) of the owner of a slave or other property (Mt 10:24; Mk 13:35); (2) of one who controls an institution (Mt 12:8; Mk 2:28); (3) as a polite term of address like the English "Mister" (Master) or the German *Herr;* the Greek term translated "Lord" is the common salutation in modern Greek (see Mt 17:15; 18:21; 21:30; 27:63; Mk 7:28); (4) in the plural as a general title for deities or rulers (Mt 6:24; I Cor 8:5); (5) as a name for God, varying in its content from an express denotation of his sovereignty to a mere proper name; (6) of Jesus, it sometimes ascribes to him a supreme authority, subject to that of God (Rom 10:9; I Cor 7:22; 12:3).

As applied to Jesus, the term probably originated in the Aramaic, rather than in the Hebrew or Greek. It does not identify Jesus with God, though the lordship ascribed to him is similar to that affirmed of God, and the acknowledgment "Jesus is Lord" seems to have been the summary of early Christian faith (see Rom 10:9; I Cor 12:3; Phil 2:11).

In his lifetime, Jesus was greeted as Lord, that is, Master or Rabbi. Later, in the apostolic age, the term was given an extended and higher meaning ascribing to Jesus theocratic authority (see Burton, *Galatians*, pp. 400–4).

A. The Johannine Teaching

I. Referring to God, in quotations from the Old Testament

Jn 1:23 John said, I am a voice of one crying in the wilderness. Make straight the way of the Lord, as said Isaiah the prophet.

Jn 12:38 Lord, who believed our message? and to whom has the arm of the Lord been revealed?

II. Used in speaking of Jesus or addressing him

Jn 4:1 When therefore the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John. . . . .

Jn 6:23 But other boats came from Tiberias, near the place where they had eaten bread when the Lord had given thanks.

Jn 6:67, 68 Then Jesus said to the twelve, You also will not go away, will you? 68 Simon Peter answered, Lord, to whom shall we go? You have the words of eternal life.

Jn 11:2, 3 It was Mary who anointed the Lord with perfumed oil and wiped his feet with her hair, whose brother Lazarus was sick. 3 So his sisters sent to him, saying, Lord, he whom you love is sick.

Jn 11:12 His disciples said to him, Lord, if he is sleeping he will recover.

Jn 11:21 Martha said to Jesus, Lord, if you had been here my brother would not have died.

Jn 11:27 She said to him, Yes, Lord, I have believed that you are the Christ, the Son of God, who was to come into the world [see also vss. 32, 34, 39].

Jn 13:6 Then Jesus came to Simon Peter. Peter said to him, Lord, *you* wash *my* feet!

Jn 13:9 Simon Peter said to him, Lord, not my feet only, but my hands and my head.

Jn 13:13, 14 You call me Teacher, and Lord, and you do well, for so I am. 14 If I then, the Lord and the Teacher, have washed your feet, you also ought to wash one another's feet.

Jn 13:16 A servant is not greater than his lord [see also 15:20].

Jn 13:25 He (the disciple whom Jesus loved) reclining thus upon the breast of Jesus, said to him, Lord, who is it [see also vss. 36, 37, and 21:20, 21]?

Jn 14:5 Thomas said to him, Lord, We do not know where you are going, how can we know the way [see also vss. 8, 22]?

Jn 15:15 No longer do I call you servants, because the servant does not know what his lord is doing.

Jn 20:2 Mary accordingly ran and came to Simon Peter and to the other disciple whom Jesus loved, and said to him, They have taken away the Lord out of the tomb, and we do not know where they have put him.

Jn 20:18 Mary Magdalene came and told the disciples, I have seen the Lord [see also vss. 20, 25].

Jn 20:28 Thomas said to him, My Lord and my God.

Jn 21:7 That disciple whom Jesus loved said to Peter, It is the Lord. Simon Peter therefore having heard that it was the Lord, put on his coat.

Jn 21:12 No one of the disciples ventured to ask him, Who are you? knowing that it was the Lord.

Jn 21:15 When therefore they had eaten, Jesus said to Simon Peter, Simon, son of John, do you love me more than these? Peter said to him, Yes, Lord: you know that I love you [see also vss. 16, 17, 20].

Besides the foregoing passages, the same word is frequently used, apparently meaning only "Sir," as a term of polite address (see, for example, Jn 4:11, 15, 19, 49; 5:7; 6:34; 9:36, 38; especially 12:21).

B. THE SYNOPTIC TEACHING

Mk 1:3 A voice of one crying in the wilderness, Prepare the way of the Lord, make his paths straight [17. Mt 3:3; Lk 3:4].

Mk 2:28 The Son of man is Lord even of the Sabbath [31. Mt 12:8[1]; Lk 6:5].

Mk 11:3 And if anyone shall say to you, Why are you doing this? say, The Lord has need of him [144. Mt 21:3; Lk 19:31].

Mk 11:9 Hosanna, blessed is he that comes in the name of the Lord [144. Mt 21:9[2]; Lk 19:38[3]].

Mk 12:29, 30 Hear, O Israel! The Lord our God is one Lord. 30 And you shall love the Lord your God with your whole heart, and with your whole soul, and with your whole understanding, and with your whole strength [154. Mt 22:37[4]; Lk 10:27[5] (103)].

Mk 12:36, 37 David himself said in the Holy Spirit, The Lord said to my Lord, Sit at my right hand until I put your enemies under your feet. 37 David himself calls him Lord; how then can he be his son [155. Mt 22:44, 45; Lk 20:42–44]?

Mt 7:21, 22 Not every one who says to me, Lord, Lord, will enter the kingdom of heaven; but he who does the will of my Father in heaven. 22 Many will say to me in that day, Lord, Lord, did we not prophesy in your name, and in your name expel demons, and in your name do many great deeds [43. M]?

Lk 6:46 Why do you call me, Lord, Lord, and do not do the things that I say [43. G]?

[1] Mt 13:28; Lk 6:5 omit: "even."

[2] Mt 21:9 reads: "Hosanna to the son of David."

[3] Lk 19:38 omits: "Hosanna," and reads: "Blessed is the king that comes in the name of the Lord."

[4] Mt 22:37 omits: "Hear, O Israel! The Lord our God is one Lord" and "with your whole strength."

[5] Lk 10:27 omits: "Hear, O Israel! The Lord our God is one Lord."

Mt 8:2 And a leper coming to him worshipped him and said, Lord,[1] if you will, you can make me clean [27. Lk 5:12].

Lk 4:8 It is written, The Lord your God you shall worship, and him only shall you serve [19. G; Mt 4:10].

Lk 4:12 It is said, You shall not put the Lord your God to the test [19. G; Mt 4:7].

(See also Lk 10:21; Mt 11:25, under 2, B, p. 50; Lk 12:43, 46 [115]; Mt 24:46, 50 [165]; Lk 18:41; Mt 20:33 [141, addition to Mk 10:51].)

Lk 1:6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless [3. LI].

Lk 1:9 According to the custom of the priesthood it fell to his lot to enter the sanctuary of the Lord [3. LI].

Lk 1:11 And there appeared to him an angel of the Lord standing on the right side of the altar of incense [3. LI].

(See also Lk 1:15, 16, 17, 25 [3. LI]; Lk 1:28, 32, 38 [4. LI].)

Lk 1:43 And how has it come about that the mother of my Lord should come to me [6. LI]?

Lk 5:8 And when Simon Peter saw it he fell down at Jesus' knees saying, Depart from me, because I am a sinful man, O Lord [26. G]!

Lk 5:17 And the power of the Lord was present to heal them [28, addition to Mk 2:2].

Lk 7:13 And the Lord seeing her was moved with pity for her [46. G].

Lk 7:18 And John sent to the Lord, saying . . . . [47. G; Mt 11:2].[2]

Lk 9:54 And the disciples James and John seeing it said, Lord, do you wish us to command fire to come down from heaven and destroy them [99. P]?

Lk 10:1 After these things the Lord appointed seventy others . . . . [101. P].

Lk 10:2 Pray therefore the Lord of the harvest that he will thrust out laborers into his harvest [101. P; Mt 9:38 (70)].

(See also Lk 10:17, 39, 41 P [102, 104].)

Mt 1:20 An angel of the Lord appeared to him in a dream [5. MI]. (See also 2:13 [13. MI].)

Mt 1:22 Now all this happened that that might be fulfilled which was spoken by the Lord through the prophet [5. MI]. (See also Mt 2:15 [13. MI].)

[1] The word "Lord" is an addition to Mk 1:40.

[2] Mt 11:2 omits: "to the Lord."

Mt 14:28 Peter said to him, Lord, if it is you, command me to come to you upon the waters [79. M¹]. (See also 14:30.)

Besides the foregoing passages, the same word is frequently used, as in the Gospel of John, apparently meaning only "Sir," as a term of polite address. (See, for example: Mt 8:6, 8; Mt 21:30; or in the sense of master [of a servant]: Mt 25:18, 19, 20, 21; Lk 16:3, 5, 8; or as the owner of property: Mk 12:9.)

C. The Views of Jewish Writers

I. NON-PALESTINIAN

Letter of Aristeas, after 130 B.C.

195 This man the king praised and then said to the next, What is the highest good in life? And he answered, To know that God is Lord of the Universe, and that in our finest achievements it is not we who attain success but God who by his power brings all things to fulfillment and leads us to the goal.

II Enoch 1–50 A.D.

22:1 On the tenth heaven, Aravoth, I saw the appearance of the Lord's face, like iron made to glow in fire, and brought out, emitting sparks, and it burns. Thus I saw the Lord's face, but the Lord's face is ineffable, marvellous and very awful, and very, very terrible.

Books of Adam and Eve, ca. 200 A.D.

49:3 When Eve had said all this to her children, she spread out her hands to heaven in prayer, and bent her knees to the earth, and while she worshipped the Lord and gave him thanks, she gave up the ghost.

II. PALESTINIAN

Tobit, Date Uncertain, 350–170 B.C.

13:4 Because he is our Lord, and he our God and he our Father,
Yea, he is God to all the ages.

D. The Teaching of Jesus

E. Modern Literature

Bacon, "Jesus as Lord," *HTR* (1911), pp. 204–28; Case, *JBL* (1907), pp. 151–61; Dalman, pp. 324–31; Burton, *Galatians*, pp. 399–404; MacNeill, pp. 70 ff.

24. SAVIOUR

Definition of the Term

The Greek word translated "Saviour" comes down from ancient times with the meanings, "deliverer" or "preserver." It was especi-

ally applied to Zeus, the chief deity of the Greeks, to whom offerings were made upon the completion of a safe voyage. It was a title also given to other deities and to persons who had rendered distinguished public service.

In the Old Testament the term "saviour" is applied to those who delivered Israel from oppressors (Judg 3:9; II Kings 13:5; Neh 9:27). It is used more commonly, however, of Jehovah himself (II Sam 22:3; Ps 106:21; Isa 43:3; cf. Lk 1:47; Jude 25).

In the New Testament "Saviour" is commonly a title of Jesus (of God in Lk 1:47; Jude 25). Its application to Jesus occurs almost altogether outside the gospels. (See Acts 5:31 13:23; Eph 5:23; Phil 3:20; II Tim 1:10; Titus 1:4; 3:6; II Pet 1:1, 11; 2:20; 3:2, 18; I Jn 4:14.)

The meaning of the term must largely be found in the kindred term "save," which is so used as to indicate to us what both these terms meant to the early Christian. (1) As saviour, Jesus was to lead Israel out of the sins that delayed the coming of the Kingdom of God (Mt 1:21). (2) He delivered the Christian from the anger of God (Rom 5:9) and insured him a happy condition in the coming age (Gal 1:4).

A. THE JOHANNINE TEACHING

Jn 4:42 Surely this is the Saviour of the world.

B. THE SYNOPTIC TEACHING

Lk 2:11 Because today there has been born for you in the city of David a Saviour, who is Christ and Lord[1] [9. LI].

(See also Mt 1:21 [5. MI].)

C. THE VIEWS OF JEWISH WRITERS

I. NON-PALESTINIAN

II. PALESTINIAN

D. MODERN LITERATURE

Art. "Saviour," H. *DCG*.

25. HIS PERSONAL RELIGION AND MISSION

(See topic 6: "Jesus' Own Personal Religion and Personal Mission.")

26. HIS CLAIMS UPON MEN

(See topic 10: "Discipleship to Jesus.")

[1] Or "anointed Lord."

27. THE AUTHENTICATION OF HIS CLAIMS

A. THE JOHANNINE TEACHING

Jn 1:6–8 There came a man sent from God, whose name was John. 7 He came for testimony, to bear testimony concerning the light, that through him all men might believe. 8 He was not the light, but came to testify concerning the light.

Jn 1:26 John answered them, I baptize in water, but there is standing among you one whom you do not know 27 who comes after me, the thong of whose sandal I am not worthy to loosen.

Jn 1:29–34. (See under 12, A, p. 180.)

Jn 1:35–51. (See under 10, A, p. 168.)

Jn 2:11 This was the beginning of Jesus' signs, in Cana of Galilee, and he manifested his glory, and his disciples believed in him.

Jn 2:13–22 And the Passover of the Jews was at hand, and Jesus went up to Jerusalem. 14 And he found in the temple the sellers of oxen and sheep and doves, and the money-changers in their seats: 15 and he made a scourge of cords, and drove them all out of the temple, both the sheep and the oxen; and he poured out the changer's money, and overthrew their tables; 16 and to them that sold the doves he said, Take these things hence; make not my Father's house a house of traffic. 17 His disciples remembered that it was written, Zeal for thy house shall eat me up. 18 The Jews therefore said to him, What sign do you show us, seeing you do these things? 19 Jesus said to them, Destroy this temple, and in three days I will raise it up. 20 The Jews therefore said, Forty-six years was this temple in building, and will you raise it up in three days? 21 But he spoke of the temple of his body. 22 When therefore he had risen from the dead, his disciples remembered that he had said this, and they believed the scripture and the word that Jesus had said.

Jn 2:23—3:4 And as he was in Jerusalem at the Passover at the feast, many believed in his name, beholding his signs which he did. 24 But Jesus did not entrust himself to them because he knew all men 25 and because he had no need that any one testify concerning man, for he himself knew what was in man.

3:1 There was a man from the Pharisees, Nicodemus by name, a ruler of the Jews. 2 This man came to him at night and said to him, Rabbi, we know that you have come from God a teacher, for no man is able to do these signs which you do if God be not with him. 3 Jesus answered him, Truly, truly, I say to you, If one be not born anew, he is not able to see the kingdom of God. 4 Nicodemus says to him, How is a man able to be born, being old? He is not able to enter into his mother's womb a second time and be born, is he?

Jn 4:16–19 He said to the woman, Go, call your husband, and come back here. 17 The woman answered him, I have no husband. Jesus said, You do well to say, I have no husband. 18 For you have had five husbands, and the man with whom you are now living is not your husband. In this you have told the truth. 19 The woman said to him, Sir, I see that you are a prophet.

Jn 4:28, 29 The woman left her water pot and went away to the city and said to the men, 29 Come, see a man who told me everything that I ever did.

Jn 4:39–42 And from that city many of the Samaritans believed in him because of the testimony of the woman, He told me everything that I ever did. 40 When therefore the Samaritans came to him they asked him to stay with them, and he stayed there two days. 41 And many more believed because of what he himself said; 42 and said to the woman, Now we believe, not because of what you said, for we have ourselves heard him and know that this is in truth the Saviour of the world.

Jn 4:54 This is again a second sign that Jesus did on coming out of Judea into Galilee.

Jn 5:16, 17 On this account the Jews persecuted Jesus, because he was doing these things on the Sabbath. 17 And he answered them, My Father has gone on working even until now, and I am working.

Jn 5:30–47. (See under 12, A, p. 180.)

Jn 6:2, 14, 15, 26, 30–33 And a great multitude followed him, because they saw the signs that he was doing in healing the sick. . . . . 14 So the men that saw the signs which he did said, This is surely the prophet that was to come into the world. 15 Jesus, perceiving that they would come and seize him to make him king, went away again to the mountain, alone. . . . . 26 Jesus answered them, In very truth I tell you, You seek me not because you saw signs, but because you ate the bread and were satisfied. . . . . 30 So they said to him, What sign then do you do, that we may see it and believe you? What do you do? 31 Our fathers ate the manna in the wilderness; as it is written, He gave them bread out of heaven to eat. 32 Jesus therefore said to them, In very truth I tell you, it was not Moses that gave you the bread out of heaven, but my Father is giving you the true bread out of heaven. 33 For the bread of God is he that comes down out of heaven and gives life to the world.

Jn 6:63 It is the Spirit that gives life; the flesh is of no profit: the words that I have spoken to you are spirit and they are life.

Jn 6:66–69 Upon this many of his disciples left him and no longer followed him. 67 Jesus therefore said to the twelve, You also will not go away, will you? 68 Simon Peter answered, Lord, to whom shall

we go? You have the words of eternal life, 69 and we have believed and know that you are the Holy One of God.

Jn 9:1–3, 6, 7, 16, 30, 31, 39–41 And as he was passing along, he saw a man blind from birth. 2 And his disciples asked him, Rabbi, for whose sin is this man blind? his own or his parents'? 3 Jesus answered, Neither for his own sin nor for his parents', but that the works of God might be manifested in him. . . . . 6 Having said these things, he spat upon the ground, and mixed the clay with the spittle and put the moistened clay upon the man's eyes, 7 and said to him, Go and wash in the pool of Siloam. . . . . So he went and washed and returned with his sight restored. . . . . 16 Some of the Pharisees said, This man is not from God, because he does not keep the Sabbath. . . . . 30 The man answered . . . . 31 We know that God does not hear sinners, but if any man is a worshipper of God and does his will, God hears him. . . . . 39 And Jesus said, For judgment I came into this world, that those who do not see may see, and that those who see may become blind. 40 Some of the Pharisees who were with him heard these things, and said to him, You do not mean that we also are blind, do you? 41 Jesus said to them, If you were blind, you would have no sin, but because you say, We see, your sin remains.

Jn 10:32–38 Jesus answered them, Many good works I showed you from the Father, for which work of these do you stone me? 33 The Jews answered him, Concerning a good work we do not stone you, but concerning blasphemy, and because you, being a man, make yourself God. 34 Jesus answered them, Is it not written in your law, "I said, You are gods"? 35 If he called them gods to whom the word of God came (and the scripture can not be broken), 36 do you say to him whom the Father consecrated and sent into the world, "You blaspheme," because I said, I am God's son? 37 If I do not do the works of my Father, do not believe me. 38 But if I do, even though you do not believe me, believe the works, in order that you may perceive and know that the Father is in me and I in the Father.

Jn 11:4, 45 Jesus said, This sickness is not to end in death, but is for the glory of God, that the Son of God may be glorified through it. . . . . 45 Many of the Jews who had come to Mary and had seen what he did (in raising Lazarus from the dead), believed in him.

Jn 12:37–43 And though he had done so many signs before them, they did not believe in him; 38 that the word of Isaiah the prophet might be fulfilled, in which he said, "Lord, who believed our report, and to whom was the arm of the Lord revealed?" 39 Indeed they could not believe, because Isaiah said in another place, 40 "He has blinded their eyes and hardened their hearts, that they might not see with their eyes and perceive with their hearts, and turn, and I should heal them."

41 These things Isaiah said, because he saw his glory and spoke concerning him. 42 Nevertheless many from among the rulers did believe in him, but because of the Pharisees they did not confess it lest they should be put out of the synagogue. 43 For they loved the praise of men more than the praise of God.

Jn 14:10, 11 Do you not believe that I am in the Father and the Father in me? The words that I speak to you I do not speak from myself. The Father that abides in me does his works. 11 Believe me, that I am in the Father, and the Father in me: or else believe me just because of the works themselves.

Jn 15:22–24 If I had not come and spoken to them, they would not have had sin; but now they have not a pretext for their sin. 23 The man who hates me also hates my Father. 24 If I did not do among them the works which no one else did, they would not have had sin; but now they have both beheld and hated both me and my Father.

Jn 20:24–29 Thomas, one of the twelve, who was called Didymus, was not with them when Jesus came. 25 So the other disciples said to him, We have seen the Lord. But he said to them, Unless I see in his hands the print of the nails, and put my finger into the print of the nails, and my hand into his side, I will not believe. 26 And eight days later the disciples were in a room and Thomas was with them, and though the doors were closed, Jesus came and stood in the midst and said to them, Peace to you. 27 Then he said to Thomas, Put your finger here, and see my hand, and put your hand here, and thrust it into my side, and be no longer unbelieving, but believe. 28 Thomas said to him, My Lord and my God. 29 Jesus said to him, Have you believed because you have seen me? Blessed are those that have not seen and have believed.

Jn 20:30, 31 Now Jesus did many other signs before his disciples which are not written in this book. 31 But these are written that you may continue to believe that Jesus is the Christ, the Son of God, and that believing you may continue to have life in his name.

B. THE SYNOPTIC TEACHING

Mk 1:2, 3 As is written in Isaiah the prophet[1]. . . . Behold, I send my messenger before your face, who will prepare your way.[2] 3 A voice of one crying in the wilderness, Prepare the way of the Lord, make straight his paths [17. Mt 3:3; Lk 3:4].

Mk 1:10, 11. (See under 6, B, p. 114.)

Mk 1:16–20. (See under 6, B, p. 115.)

[1] Mt 3:3 reads: "This is he that was spoken of by Isaiah the prophet."

[2] Mt 3:3 and Lk 3:4 omit: "Behold, I send my messenger before your face, who will prepare your way" (Mal 3:1) which is found in Mt 11:10*b*; Lk 7:27*b* (47).

Mk 1:22–27. (See under 6, B, p. 115.)
Mk 2:8–12. (See under 9, 1, B, p. 148.)
Mk 2:13, 14. (See under 1, 1, B, p. 25, and 10, B, p. 171.)
Mk 3:13–15. (See under 10, B, p. 171.)

Mk 6:1–6 And he came to his own city and his disciples were with him. 2 And on the Sabbath he attended the synagogue and preached the sermon; and the most of those who heard him were astonished and said, Where did this man learn these things, and what is this wisdom that has been given to him, and how does he do such great deeds as he does? 3 Is not this the carpenter, the son of Mary, and the brother of James and Joseph and Judas and Simon, and are not his sisters living here with us? So he was a stumbling block to them. 4 And Jesus said, A prophet is honored except in his own country and among his kindred and at home. 5 And he could not do there any great deed, except that he laid his hands upon a few sick people and cured them. 6 And he was astonished at their unbelief [69. Mt 13:54–58].

Mk 6:47–52 And at evening the boat was in the midst of the Sea, and he was alone upon the land. 48 And seeing them toiling in their rowing (for the wind was against them), at about the fourth watch of the night he came to them, walking upon the Sea, and intended to pass them by. 49 But when they saw him walking upon the Sea they supposed that he was a ghost, and they cried out, 50 for they all saw him and were alarmed. But immediately he spoke with them and said to them, Be of good courage: It is I; dismiss your fears. 51 And he went up to them into the boat and the wind died down; and they were greatly astonished. 52 For they did not understand about the bread, but their minds were dulled [79. Mt 14:23–33].

Mk 7:14–19. (See under 12, B, p. 184.)
Mk 8:11, 12. (See under 12, B, p. 185.)
Mk 9:7. (See under 6, B, p. 116.)
Mk 11:27–33. (See under 12, B, p. 184.)
Mk 14:62. (See under 6, B, p. 118.)
Lk 4:3. (See under 2, B, p. 49.)
Lk 4:9. (See under 2, B, p. 49.)
Lk 10:22. (See under 2, B, p. 50.)

Lk 1:26–38. (See under 18, B, p. 215.)

Mt 1:16, 17. (See under 22, B, p. 234.)
Mt 1:18–25. (See under 18, B, p. 217.)
Mt 14:33. (See under 20. B, p. 226.)

C. THE VIEWS OF JEWISH WRITERS

I. NON-PALESTINIAN

II. PALESTINIAN

D. THE TEACHING OF JESUS

E. MODERN LITERATURE

Wendt, II, 122–83.

28. HIS SUFFERINGS AND DEATH

A. THE JOHANNINE TEACHING

Jn 1:29 The next day John saw Jesus coming to him and said, See, this is the Lamb of God, that takes away the sin of the world.

Jn 2:19–21 Jesus said to them, Destroy this temple, and in three days I will raise it up. 20 The Jews therefore said, Forty-six years was this temple in building, and will you raise it up in three days? 21 But he spoke of the temple of his body.

Jn 3:14, 15 And as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, 15 that whoever believes in him may have eternal life.

Jn 6:51 I am the living bread that came down out of heaven: if any man shall eat of this bread, he will live forever: and the bread which I will give is my flesh, for the life of the world.

Jn 6:63 It is the Spirit that gives life. The flesh is of no profit. The words that I have spoken to you are spirit and they are life.

Jn 10:11, 15, 18 I am the good shepherd: the good shepherd lays down his life for the sheep. . . . . 15 And I lay down my life for the sheep. . . . . 18 No one takes it away from me, but I lay it down of myself. I have authority to lay it down, and I have authority to take it again. I received this authority from my Father.

Jn 12:23–26 And Jesus answered them, The hour has come for the Son of man to be glorified. 24 In very truth I tell you, Unless a grain of wheat falls into the earth and dies, it remains a single grain; but if it dies, it produces many more. 25 He that loves his life loses it; and he that hates his life in this world will keep it to life eternal. 26 If any man will serve me, let him follow me; and where I am, there will my servant be also. If any man serves me, the Father will honor him.

Jn 13:1 Now before the feast of the Passover, Jesus, knowing that the hour had come for him to depart out of this world to the Father, having loved his own that were in the world, loved them to the end.

Jn 14:19 Only a little while longer will the world see me, but you will see me; because I live, and you will live.

Jn 15:13 Greater love has no one than this, that he should lay down his life for his friends.

Jn 15:23–25 He that hates me hates my Father also. 24 If I had not done among them the works which no other man ever did, they would have had no sin; but now they have both seen and hated both me and my Father. 25 But this is, that the word might be fulfilled which is written in their law, They hated me without cause.

Jn 16:28 And I came forth from the Father, and have come into the world. Again I am leaving the world and going to my Father.

Jn 17:19 And for their sakes I consecrate myself, that they also may be truly consecrated.

Jn 18:11 Put up your sword into its sheath. The cup which my Father has given me, shall I not drink it?

Jn 19:28–30 After this Jesus, knowing that all things had been finished, that the scripture might be fulfilled, said, I am thirsty. 29 There stood there a vessel full of sour wine, and fastening a sponge full of the wine on a hyssop stick, they put it to his mouth. 30 When then he had received the wine, Jesus said, It is finished, and bowing his head he gave up his spirit.

B. THE SYNOPTIC TEACHING

Mk 2:20 But days will come when the bridegroom is taken away from them and then they will fast, in that day [30. Mt 9:15; Lk 5:35].

Mk 3:6 And the Pharisees went out and immediately conferred[1] with the Herodians against him how they might destroy him [32. Mt 12:14; Lk 6:11].

Mk 8:31–37 [87]. (See under 6, B, p. 116.)

Mk 9:30–32 [90]. (See under 6, B, p. 116.)

Mk 10:32–34 [139]. (See under 6, B, p. 117.)

Mk 10:35–45 [140]. (See under 6, B, p. 117.)

[1] Mt 12:14 omits: "with the Herodians."

Mt 26:1–5 And when Jesus ended all these words, he said to his disciples, 2 You know that after two days the Passover is coming and the Son of man is given up to be crucified. 3 Then the chief priests and all the elders of the people were gathered together at the court of the high priest called Caiaphas 4 and they consulted that they might seize Jesus by craft and kill him. 5 But they said, Not during the feast, that there be not a tumult among the people.

Mk 14:1, 2 And the Passover and the unleavened bread were coming after two days. And the chief priests and the scribes sought how they might seize him by craft and kill him, 2 for they said, Not during the feast lest there shall be perhaps a tumult of the people [170].

Lk 22:1, 2 And there was approaching the feast of the unleavened bread which is called the Passover. 2 And the chief priests and the scribes were seeking how they might destroy him, for they feared the people.

Mk 14:8 What she could do she did, she anointed in advance my body for burial [171. Mt 26:12].

Mt 26:14–16 Then one of the twelve, the one called Judas Iscariot, going to the chief priests 15 said, What are you willing to give me if I deliver him to you? And they weighed him thirty pieces of silver. 16 And from then he sought opportunity to give him up.

Mk 14:10, 11 And Judas Iscariot, the one who was one of the twelve, went away to the chief priests that he might give him up to them. 11 And they were glad to hear it and promised to give him silver. And he sought how he might conveniently give him up [172].

Lk 22:3–6 And Satan entered into Judas, the one called Iscariot, being of the number of the twelve. 4 And he went away and talked with the chief priests and officers how he might give him up to them. 5 And they were glad and agreed to give him silver, 6 and he sought opportunity to give him up to them in the absence of a crowd.

Mk 14:22–24 [173]. (See under 6, B, p. 117.)
Mk 14:32–42 [174]. (See under 6, B, p. 118.)
Mk 14:61–64 [176]. (See in part under 6, B, p. 118.)
Mk 15:2 And Pilate asked him, You are the king of the Jews? And answering him, he says, You say it [177. Mt 27:11; Lk 23:3]. (See Mk 15:9–15 [177. Mt 27:17–26; Lk 23:18–23].)

Mt 27:46–50 And about the ninth hour Jesus cried out with a great voice saying, Eloi, Eloi, lama sabachthanei, that is, My God, my God, why hast thou forsaken me? 47 Some of those standing there, hearing said, This man is calling Elijah! 48 And one of them ran quickly, took a sponge, and filled it with sour wine, tied it on a reed, and gave him a drink. 49 The rest said, Let us see if Elijah comes to save him. Another took a spear and pierced his side, and water and blood came out. 50 And Jesus, again crying out with a great voice, yielded up the spirit.

Mk 15:34–37 And at the ninth hour Jesus cried out with a great voice, Eloi, Eloi, lama sabachthanei, which is, being interpreted, My God, my God, why hast thou forsaken me? 35 And some of those standing by, hearing, said, Behold, he is calling Elijah! 36 And a certain man filled a sponge with sour wine, tied it on a reed and gave him a drink, saying, Let us see if Elijah comes to take him down! 37 And Jesus, uttering a great cry, expired [178].

Lk 23:46 And crying out with a great voice, Jesus said, Father, into thy hands I commit my spirit. And having said this he expired.

Lk 23:39–43 One of the crucified evildoers blasphemed him. Are you not the Christ? Save yourself and us! 40 But the other, answering, rebuked him and said, Don't you fear God, because you are in the same condemnation? 41 And we indeed justly for we receive things worthy of the deeds we did, but this man did nothing out of place. 42 And he said, Jesus, remember me when you come into your kingdom! 43 And he said to him, I tell you truly today you shall be with me in the paradise [178. L^2].

C. THE VIEWS OF JEWISH WRITERS

I. NON-PALESTINIAN

II. PALESTINIAN

Psalms of Solomon, ca. 60 B.C.

17:26, 27, 39 He shall thrust out sinners from the inheritance,
He shall destroy the pride of the sinner as a potter's vessel.
With a rod of iron he shall break in pieces all their substance.
27 He shall destroy the godless nations with the word of his mouth;
At his rebuke nations shall flee before him.
And he shall reprove sinners for the thoughts of their heart. . . . .
39 For he will smite the earth with the word of his mouth forever.
He will bless the people of the Lord with wisdom and gladness.

(Compare Lk 1:32, 68–75; Mk 8:31–33. See also passages under topic 22.)

D. THE TEACHING OF JESUS

E. MODERN LITERATURE

Wendt, II, 218–65; Bruce, chap. x; Schwartzkopff, chap. ii; Burton, Smith and Smith, chaps. iv, v, vi; Denney, chap i.; Beeching, Lect. IV. See also under topic 9.

29. HIS RESURRECTION AND FUTURE LIFE

(See topic 30.)

CHAPTER V

THE FUTURE

30. THE FUTURE OF JESUS

A. The Johannine Teaching

Jn 2:19–21 Jesus said to them, Destroy this temple, and in three days I will raise it up. 20 The Jews therefore said, Forty-six years was this temple in building, and will you raise it up in three days? 21 But he spoke of the temple of his body.

Jn 5:28, 29 Be not astonished at this: for the hour is coming, in which all that are in the tombs shall hear his voice, 29 and shall come forth; those who have done good, to a resurrection of life; and those whose practices have been evil, to a resurrection of judgment.

Jn 6:54 He that eats my flesh and drinks my blood has eternal life; and I will raise him up at the last day.

Jn 14:1–3. (See under 31, p. 259.)

Jn 14:18, 19 I will not leave you desolate. I will come to you. 19 Only a little while longer will the world see me, but you shall see me, because I live, and you will live.

Jn 14:28, 29 You have heard me say to you, I am going away, and I will come again to you. If you loved me, you would rejoice, because I am going to the Father, because the Father is greater than I am. 29 And now I have told you before it happens, that when it happens you may believe.

Jn 16:16–22 After a little while you will see me no more, and then after a little while you will see me. 17 Some of the disciples therefore said to one another, What is this that he is saying to us, After a little while you will see me no more, and then after a little while you will see me? and, Because I go to the Father? 18 So they said, What is this little while of which he speaks? We do not understand. 19 Jesus knew that they wished to ask him, and he said to them, Are you inquiring among yourselves about this that I said, After a little while you will see me no more, and then after a little while you will see me? 20 In very truth I tell you, that you will weep and mourn, but the world will rejoice. You will be grieved, but your grief will be turned into joy. 21 When a woman is in labor with child she is sorrowful because her hour has come; but when the child is born, then she forgets her pain for joy that a child has been born into the world. 22 So you

also have grief now, but I will see you again and your hearts will rejoice, and the joy which you will then have no one will take away from you.

Jn 16:28 I came forth from the Father and have come into the world. Now I am leaving the world, and I am going again to the Father.

Jn 17:5 And now glorify thou me, O Father, with thyself with the glory which I had with thee before the world was.

Jn 17:11 And I am no longer to be in the world; they are to be in the world and I am coming to thee.

(See also John, chaps. 20 and 21.)

B. THE SYNOPTIC TEACHING

Mk 8:31–37. (See under 6, B, p. 116.)

Mk 9:30–32. (See under 6, B, p. 116.)

Mk 10:32–34. (See under 6, B, p. 117.)

Mk 12:26, 27 Now as concerns the fact that the dead rise, did you never read in the book of Moses in the passage about the Bush that God said to him, I am the God of Abraham and God of Isaac and God of Jacob? 27 He is not a God of dead men, but of living.[1] You are far astray [153. Mt 22:31, 32; Lk 20:37, 38].

Mk 13:26, 27 And then they will see the Son of man coming in clouds with great power and glory. 27 And then will he send out the angels and they will gather together his chosen ones from all directions: from the extremity of the earth even to the extremity of heaven [163. Mt 24:30, 31; Lk 21:27].

Mk 13:30, 32 Of a truth I tell you, that this generation shall not pass away until all these things happen. . . . . 32 But concerning that day or that hour no one knows, not even the angels of heaven nor the Son, no one but the Father [164. Mt 24:34, 36; Lk 21:32].

Mk 14:61, 62 The high priest asked him, Are you the Christ, the Son of the Blessed? 62 And Jesus said, I am, and you will see the Son of man sitting at the right hand of power,[2] and coming with the clouds of heaven [176. Mt 26:63, 64; Lk 22:67, 69, 70].

Lk 17:22–30. (See under 19, B, p. 221.)

Lk 22:28–30. (See below under 31, B, p. 261.)

Mt 10:23. (See under 19, B, p. 222.)

Mt 12:40 And as Jonah was in the belly of the whale three days and three nights, so shall the Son of man be three days and three nights in the heart of the earth [50. M²].

[1] Instead of "You are far astray" Luke reads: "For all lived to him."

[2] Mt 26:64 reads: "from now on you will see . . . ."; Lk 22:69 reads: "from now on the Son of man will be seated at the right hand of the power."

Mt 13:41. (See under 19, B, p. 222.)
Mt 16:28. (See under 19, B, p. 222.)
Mt 19:28. (See under 19, B, p. 222.)
Mt 24:30. (See under 19, B, p. 222.)
Mt 25:31. (See under 19, B, p. 222.)

C. THE VIEWS OF JEWISH WRITERS

I. NON-PALESTINIAN

II. PALESTINIAN

D. THE TEACHING OF JESUS

E. MODERN LITERATURE

Wendt, II, 265–307; Mathews, *Messianic Hope*, pp. 113–19; Dobschütz, pp. 102–20; Winstanley, *Future*, pp. 118–48, 217–20; Gilbert, pp. 275–307; Schwartzkopff, pp. 304–21; Stevens, *Teaching*, pp. 161–76; Moffatt, chap. ii; Case, *Millennial Hope*, pp. 80 ff.

31. THE FUTURE OF THE INDIVIDUAL BELIEVER

A. THE JOHANNINE TEACHING

Jn 3:16 For God so loved the world, that he gave his only Son, that every one that believes in him may not perish, but have eternal life.

Jn 8:51 In very truth I tell you, that if a man shall keep my word he will never see death.

Jn 11:25 I am the resurrection and the life: he that believes in me, though he dies, yet will he live.

Jn 12:50 And I know that his commandment is life eternal.

Jn 14:1–3 Let not your heart be troubled. Believe in God, and believe in me. 2 In my Father's house are many dwelling places. If it were not so I would have told you, because I go to prepare a place for you. 3 And if I go and prepare a place for you, I will come again and will receive you to myself, that where I am you also may be.

Jn 14:19 Only a little while longer will the world see me; but you will see me; because I live, and you will live.

Jn 14:27 Peace I leave to you. My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled nor be afraid.

Jn 17:3 This is life eternal, to know thee the only true God and him whom thou didst send, Jesus Christ.

Jn 17:24 Father, I desire that those whom thou hast given to me may be with me where I am, that they may see my glory which thou hast given me because thou didst love me before the foundation of the world.

(See also Jn 3:36; 4:14; 6:40, under 4, A, p. 83, and 5:21–29; 6:47–58; under 6, A, pp. 110–11.)

B. THE SYNOPTIC TEACHING

Mk 9:43–48 And if your hand causes you to sin, cut it off: it is better for you to enter into life maimed than having two hands to go away into Gehenna into the fire that is never quenched. 45 And if your foot causes you to sin, cut it off: it is better to enter into life lame than having two feet to be thrown into Gehenna. 47 And if your eye causes you to sin, pluck it out: it is better to enter into the kingdom of God with one eye than having two eyes to be cast into Gehenna, 48 where the worm never dies and the fire is never quenched [94. Mt 18:8, 9; Mt 5:29, 30 (37)].

Mk 10:17–21 And as he was starting out on a journey, a man ran to him, and kneeling down, asked him, Good Teacher, what shall I do that I may inherit eternal life? 18 And Jesus said to him, Why do you call me good? no one is good save one, even God. 19 You know the commandments, Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud,[1] Honor your father and mother.[2] 20 And he said to him, Teacher, all these things have I observed from my youth. 21 And Jesus looking upon him loved him, and said to him,[3] One thing you lack: go, sell all you have, and give to the poor, and you will have treasure in heaven: and come, follow me [137. Mt 19:16–21; Lk 18:18–22].

Mk 10:29, 30 Of a truth I tell you, there is no man that has left houses or brothers or sisters or mother or father or children or lands for my sake[4] and for the gospel's sake 30 but he shall receive a hundredfold now in this time, houses and brothers and sisters and mothers and children and lands with persecutions, and in the age to come eternal life [137. Mt 19:29; Lk 18:29, 30].

Mk 12:18–27 And there came to him Sadducees, who deny that there is any resurrection, and they put a question to him, saying, 19 Teacher, Moses wrote for us that if a man's brother dies and leaves a wife and no children, his brother should take his wife and should raise up children to his brother. 20 And now there were seven brothers, and the first married a wife and died leaving no children. 21 And the second married her and died leaving no children; and the third did the same. 22 And this happened in the case of all the seven brothers.

[1] Mt 19:19; Lk 18:20 omit: "Do not defraud."

[2] Mt 19:19 adds: "and, You shall love your neighbor as yourself."

[3] Mt 19:21 reads: "If you would be perfect."

[4] Mt 19:29 omits: "and for the gospel's sake"; Luke reads: "for the kingdom of God's sake."

Mt 19:29 and Lk 18:30 omit: "houses and brothers and sisters and children and lands with persecutions."

Matthew reads: "shall inherit" instead of "in the age to come."

Finally the woman died. 23 In the resurrection whose wife will she be? for in her lifetime she was the wife of all seven of them. 24 Jesus said, Is it not because you do not understand the scriptures and the power of God that you fall into error? 25 For when they rise from the dead there will be no marriages, but they will be as angels in heaven. 26 And as concerns the question of their rising, did you never read in the book of Moses[1] in the passage about the bush that God said to him, I am the God of Abraham, and the God of Isaac, and the God of Jacob? 27 He is not a God of dead men, but of living. You are far astray [153. Mt 22:23–32; Lk 20:27–38].

Mk 13:26, 27. (See above under 30, B, p. 258.)

Lk 14:13, 14 But when you give a feast, invite poor, maimed, lame, blind, 14 and you shall be blessed, because they have nothing with which to repay you, for you shall be repaid in the resurrection of the righteous [123. P].

Lk 16:22 And the poor man died and was carried by the angels into the arms of Abraham [130. P; see the context under 33 below].

Lk 22:28–30 But you are they who have continued with me in my trials; 29 and as my Father assigned to me a kingdom so I assign to you, 30 that you may eat and drink at my table in my kingdom and may sit upon thrones judging the twelve tribes of Israel [173. J; Mt 19:28 (137) M or P).

C. THE VIEWS OF JEWISH WRITERS

I. NON-PALESTINIAN

II. PALESTINIAN

D. THE TEACHING OF JESUS

E. MODERN LITERATURE

Sharman, chap. vi.

32. THE FUTURE OF THE COMMUNITY OF JESUS' FOLLOWERS: THE CHURCH

A. THE JOHANNINE TEACHING

Jn 15:12, 17–21 This is my commandment, that you love one another as I have loved you. . . . . 17 This is my commandment, that you love one another. 18 If the world hates you, remember that it hated me first. If you were of the world, the world would love you as its own. 19 But because you are not of the world, but I chose you out of the world, for this reason the world hates you. 20 Remember the word that I spoke to you, A servant is not greater than his lord.

[1] Mt 22:31 reads: "what was spoken to you by God" instead of "in the passage about the bush that God said to him."

If they have persecuted me they will also persecute you. If they have kept my word they will also keep yours. 21 But all these things they will do to you for my name's sake, because they have not known him that sent me.

Jn 16:13, 14, 33 But when he, the Spirit of truth, shall come, he will guide you into all the truth; for he will not speak from himself; but whatever he shall hear, he will speak and will announce to you the things that are to come. 14 He will glorify me, for he will take of what belongs to me and announce it to you. . . . . 33 These things I have spoken to you, that through your relation to me you may have peace. In the world you will have affliction; but be of good courage, I have overcome the world.

Jn 17:9–21 Not for the world do I pray, but for those whom thou hast given to me. 10 Because they are thine, and all mine are thine, and thine are mine, and I have been glorified in them. 11 And I shall no longer be in the world, but they are in the world, and I am coming to thee. Holy Father, keep them in thy name which thou hast given to me, that they may be one as we are. 12 While I was with them I kept them in thy name which thou gavest to me, and I guarded them, and none of them perished; except the son of perdition, that the scripture might be fulfilled. 13 And now I am coming to thee, and I am speaking these things in the world, that they may have my joy completed in themselves. 14 I have given to them thy word; and the world hated them, because they are not of the world, as I am not of the world. 15 I do not ask that thou shouldst take them out of the world, but that thou shouldst keep them from the evil one. 16 They are not of the world, as I am not of the world. 17 Consecrate them in the truth. Thy word is truth. 18 As thou didst send me into the world, so also I have sent them into the world. 19 And for their sakes, I consecrate myself, that they also may be truly consecrated. 20 Not for these only do I pray, but for those also who through their word shall believe in me, 21 that they may all be one as thou, Father, art in me and I in thee, that they also may be in us: that the world may believe that thou didst send me.

Jn 21:15–17 When therefore they had eaten, Jesus said to Simon Peter, Simon, son of John, do you love me more than these? Peter said to him, Yes, Lord; you know that I love you. He said to him, Feed my lambs. 16 Again Jesus said to him, Simon, son of John, do you love me? He said to him, Yes, Lord; you know that I love you. He said to him, Feed my sheep. 17 A third time Jesus said to him, Simon, son of John, do you love me? Peter was grieved because he said to him a third time, Do you love me, and said to him, Lord, you know all things; you know that I love you. Jesus said to him, Feed my sheep.

B. THE SYNOPTIC TEACHING

Mk 1:16–20. (See under 10, B, p. 170.)
Mk 2:14–17. (See under 10, B, p. 171.)
Mk 3:13–15. (See under 10, B, p. 171.)
Mk 10:35–40. (See under 6, B, p. 117.)

Mk 14:22–25 And as they were eating (the Passover meal) he took bread, and having pronounced the blessing, he said, Take this; it is my body. 23 And he took a cup, and having given thanks, he gave it to them, and they all drank it, 24 and he said to them, This is my blood of the covenant which is shed for many. 25 Of a truth I tell you, that I will no more drink of the fruit of the vine until that day when I drink it anew in the kingdom of God [173. Mt 26:26–29; Lk 22:18–20[1] J].

Lk 13:20, 21 To what shall I compare the kingdom of God? 21 It is like leaven which a woman took and hid in three measures of meal till all was leavened [120. P; Mt 13:33 (59)].

Lk 24:45–49 Then he opened their mind to understand the scriptures; 46 and told them that so was it written that the Christ should suffer and rise from the dead on the third day; 47 and that in his name repentance for the forgiveness of sins should be preached among all the nations, beginning, (he said), from Jerusalem. 48 You are witnesses of these things. 49 And I will send upon you that which my Father has promised, but remain here in the city until you have been clothed with power from on high [186. J].

Mt 16:18, 19 And I say to you, that you are Peter, and upon this rock I will build my church; and the gates of Hades shall not surpass it in strength. 19 I will give you the keys of the kingdom of heaven: and whatever you bind on earth will be bound in heaven, and whatever you loose on the earth will be loosed in heaven [86. M[2] addition to Mk 8:29].

Mt 18:15–17 If your brother sins against you, go and reprove him privately between you and him. If he hears you, you will have gained your brother. 16 But if he does not hear you, take with you one or two others, that by the testimony of two or three witnesses every word may be established. 17 But if he refuses to hear them, tell it to the church, and if he does not hear the church, let him thereafter be to you as is the Gentile and the tax-collector [96. M or M[1]].

Mt 18:18–20 Of a truth I tell you, whatsoever you shall bind upon earth will be bound in heaven and whatsoever you loose upon

[1] Compare I Cor 11:23–26.

earth will be loosed in heaven. 19 Again I tell you, that if two of you agree upon earth concerning anything which you will ask, it will come to you from my Father who is in heaven. 20 For where two or three are gathered together in my name there am I in the midst of them [97. M or M¹].

Mt 18:21–35. (See under 9, B, p. 195.)

Mt 28:16–20 And the eleven disciples went away into Galilee to the mountain to which Jesus had appointed them. 17 And when they saw him they worshipped him, but some doubted. 18 But Jesus came and spoke to them, saying, All authority has been given to me in heaven and upon earth. 19 Go therefore and make disciples of all the nations, baptizing them into the name of the Father, and the Son, and the Holy Spirit; 20 teaching them to observe all things which I commanded you, and I will be with you all the days until the consummation of the age [185. M].

C. THE VIEWS OF JEWISH WRITERS

I. NON-PALESTINIAN

II. PALESTINIAN

D. THE TEACHING OF JESUS

E. MODERN LITERATURE

Wendt, II, 340–74; Bruce, chap. xiii; Stevens, *Teaching*, chap. xiii; Sharman, chap. viii.

33. THE FUTURE OF THE WORLD AND OF THE WICKED

A. THE JOHANNINE TEACHING

Jn 3:18 He that does not believe has been judged already, because he has not believed upon the name of the only-begotten Son of God.

Jn 3:36 He that believes in the Son has eternal life; but he that disobeys the Son shall not see life, but the wrath of God rests upon him. (Cf. 5:24 under 6, A, p. 110.)

Jn 5:28, 29 Be not astonished at this: for the hour is coming, in which all that are in the tombs shall hear his voice, 29 and shall come forth; those who have done good, to a resurrection of life; and those whose practices have been evil, to a resurrection of judgment.

B. THE SYNOPTIC TEACHING

Mk 3:28, 29. (See under 3, p. 76.)

Mk 8:38 For whoever is ashamed of me and of my words in this adulterous and sinful generation, of him will the Son of man be ashamed

when he comes in the glory of his Father with the holy angels[1] [87. Mt 16:27; Lk 9:26].

Mk 9:43–48. (See under 31, B, p. 260.)

Lk 10:10–14 And into whatever city you enter and they do not receive you, go out into the streets of it and say, 11 Even the dust that clings to our feet from your city we wipe off against you: but know this, that the kingdom of God is near at hand. 12 I tell you that it shall be more tolerable for Sodom in that day, than for that city. 13 Woe to you, Chorazin! woe to you, Bethsaida! because if the great deeds that have been done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. 14 But it will be more tolerable for Tyre and Sidon in the judgment than for you [101. Mt 10:14, 15 (71); 11:21–24 (47) P].

Lk 11:31, 32 The queen of the south shall rise up in the judgment with the men of this generation, and will condemn them, because she came from the ends of the earth to hear the wisdom of Solomon; and there is something greater than Solomon here. 32 Men of Nineveh will rise up in the judgment with this generation, and will condemn it, because they repented at the preaching of Jonah; and there is something greater than Jonah here [107. Mt 12:41, 42 P (50)].

Lk 13:23–30 And the man said to him, Master, are those that are saved few? And he said to them, 24 Persistently strive to enter through the narrow door, because many, I tell you, will try to enter in and will not be able. 25 From the moment when the master of the house rises up and closes the door and you begin to stand and knock at the door, saying, Lord, open to us, he will answer you, I do not know where you come from. 26 Then you will say, We ate and drank in your presence and you taught in your streets; 27 and he will say to you, I do not know where you come from, depart from me, all you workers of iniquity. 28 There will be the weeping and the gnashing of teeth, when you see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and yourselves shut out. 29 And they will come from east and west and from north and south, and will sit down at table in the kingdom of God. 30 And there are last ones that will be first, and first ones that will be last [121. Mt 7:13, 14, 22, 23 (43); 8:11, 12 (45); 19:30 (137); 25:11, 12 (166) P].

Lk 16:19–31 Now there was a rich man who was clothed in purple and fine linen, and lived a gay and luxurious life. 20 And a poor man named Lazarus was laid at his door, full of sores, 21 and desiring to be filled with what fell from the rich man's table. And not only so but

[1] Mt 16:27 adds: "and then will he render to each one according to his conduct."

the dogs used to come and lick his sores. 22 And after a time the poor man died and was carried by the angels into the arms of Abraham. And the rich man also died and was buried. 23 And in Hades lifting up his eyes, being in torments, he saw Abraham afar off and Lazarus in his arms. 24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus to dip the tip of his finger in water and cool my tongue, because I am in anguish in this flame. 25 But Abraham said, Remember child, that you had your fill of good things in your life, and Lazarus likewise of the evil things. And now he is comforted here, and you are in anguish. 26 Besides all this, between us and you a great gulf has been immovably fixed, that those who wish to do so may not be able to cross from us to you or from you to us. 27 And he said, I entreat you, therefore, Father, to send him to my Father's house; 28 for I have five brothers; that he may bear testimony to them that they also may not come into this place of torment. 29 And Abraham said, They have Moses and the prophets; let them hear them. 30 And he said, Not so, Father Abraham; but if one shall come to them from the dead they will repent. 31 But he replied, If they do not hear Moses and the prophets they will not be persuaded, even if one rise from the dead [130. P].

Mt 5:21, 22 You have heard that it was said to the ancients, Do not commit murder; and Whoever commits murder will be liable to trial by the court. 22 But I say to you, that everyone who is angry with his brother will be liable to trial by the court, and whoever says to his brother, Raca, will be liable to be brought before the court, and whoever says to his brother, Fool, will be liable to condemnation to the Gehenna of fire [37. M].

Mt 12:36, 37 And I tell you, that for every thoughtless word that men shall speak they shall give account in the day of judgment. 37 For by your words you will be approved and by your words you will be condemned [50. M].

Mt 13:24–30 The kingdom of heaven is like a man that sowed good seed in his field; 25 but while men slept his enemy came and sowed tares among the wheat, and went away. 26 And when the grain came up and headed out, then the tares appeared along with the wheat. 27 And the servants of the man who owned the wheat came and said to him, Sir, did you not sow good wheat in your field? Where do these tares come from? 28 And he said to them, An enemy did this. And they said to him, Shall we go and pull them up? 29 But he said, No; lest pulling up the tares you root up the wheat also. 30 Let both grow together until the harvest: then at harvest time I will say to the reapers,

First gather the tares and bind them into bundles to burn them, and then gather the wheat into my barn [56. M].

Mt 13:36–43 And his disciples came to him, saying, Explain to us the parable of the tares of the field. 37 And he answered, He that sows the good seed is the Son of man. 38 And the field is the world, and the good seed represents the sons of the kingdom, and the tares are the sons of the evil one. 39 And the enemy that sowed the tares is the devil, and the harvest is the consummation of the age, and the reapers are angels. 40 As therefore the tares will be gathered together and burned in the fire, so also will it be in the consummation of the age. 41 For the Son of man will send out his angels and they will gather out of his kingdom all things that lead men to sin and those that do iniquity, and they will throw them into the furnace of fire. 42 There shall be the weeping and the gnashing of teeth. 43 Then the righteous will shine forth like the sun in the kingdom of their Father. Let him that has ears hear [61. M].

Mt 13:47–50 The kingdom of heaven is like a net that was cast into the sea, and took in fish of every kind. 48 And when it was filled, the fishermen threw it up on the beach and sat down and gathered the good into vessels, but threw the bad away. 49 So also will it be in the consummation of the age; the angels will come, and separate the wicked from the midst of the righteous, 50 and they will throw them into the furnace of fire. There shall be the weeping and the gnashing of teeth [64. M].

Mt 25:31–46 When the Son of man shall come in his glory and all the angels with him, then he will sit upon the throne of his glory. 32 And all the nations will be gathered before him, and he will separate them one from another as the shepherd separates the sheep from the goats. 33 And he will put the sheep at his right hand and the goats at his left. 34 Then the King will say to those on his right hand, Come, you blessed ones of my Father, inherit the kingdom which has been prepared for you from the foundation of the world. 35 For I was hungry, and you gave me food; I was thirsty, and you gave me a drink; I was a stranger and you took me to your home; 36 without clothing, and you clothed me; sick, and you looked after me; in prison, and you came to see me. 37 Then will the righteous answer him, saying, Lord, when did we see you hungry, and fed you? or thirsty, and gave you a drink? 38 When did we see you a stranger, and took you to our home? or without clothing, and clothed you? 39 When did we see you sick or in prison and came to see you? 40 And the King will answer them, Of a truth I tell you, inasmuch as you did these things to one of the least of my brothers, you did it to me. 41 Then will he say to those on the left hand, Depart from me, you that are accursed, into the

eternal fire which has been prepared for the devil and his angels. 42 For I was hungry, and you did not give me food; I was thirsty, and you did not give me a drink. 43 I was a stranger, and you did not take me to your home; I was without clothing, and you did not clothe me; I was sick and in prison, and you did not visit me. 44 Then will these also answer, saying, Lord, when did we see you hungry, or thirsty, or a stranger, or without clothing, or sick, or in prison, and did not minister to you? 45 Then will he answer them, Of a truth I tell you, inasmuch as you did not do these things to one of these that are least, to me you did not do it. 46 And these will go away into eternal punishment; but the righteous into life eternal [168. M].

C. THE VIEWS OF JEWISH WRITERS

I. NON-PALESTINIAN

Sibylline Oracles (Book III), Second Century B.C.

Frag. 3:43–45 Therefore the gleam of blazing fire is coming upon you. 44 You shall be burned with torches the livelong day throughout the age, 45 being ashamed of your lying, futile idols.

3:304–6 A rushing destruction is coming one day upon the whole land of sinners, 305 and a crash shall destroy the whole country of men, 306 even the scourge of the Mighty God, the inspirer of my strains.

3:761 He, too, shall burn with fire the race of stubborn men.

IV Maccabees, 63 B.C.–38 A.D.

9:9 You, for our cruel murder, shall suffer at the hands of divine justice sufficient torment by fire forever.

9:32 Neither shall you escape, O most abominable tyrant, the penalties of the divine wrath.

11:23 I go to join my brothers in death, and to add to myself one strong avenger more to punish you, O deviser of the tortures.

12:12 For these things the divine justice delivers you to a more rapid and an eternal fire and torments which shall not leave hold on you to all eternity.

II Enoch, 1–50 A.D.

10:2–6 There were all manner of tortures in that place; cruel darkness and unillumined gloom, and there is no light there, but murky fire constantly flames aloft, and there is a fiery river coming forth, and that whole place is everywhere fire, and everywhere there is frost and ice, thirst and shivering, 3 while the bonds are very cruel, and the angels fearful and merciless, bearing angry weapons, merciless torture, and I said, 4 "Woe, woe, how very terrible is this place" and those men said to me: "This place, O Enoch, is prepared for those who dishonor

God, who on earth practice sin against nature . . . . 6 for all these is prepared this place amongst these, for eternal inheritance."

40:12 All existing things I wrote down, the height from earth to the seventh heaven, and downwards to the very lowest hell, and the judgment-place, and the very great, open and weeping hell. And I saw how the prisoners are in pain, expecting the limitless judgment.

42:1 I saw the keyholders and guards of the gates of hell standing, like great serpents, and their faces like extinguished lamps, and their eyes of fire, their sharp teeth.

46:3 When the Lord shall send a great light, then there will be judgment for the just and the unjust, and there no one shall escape notice.

61:2, 3 I know all things, how in the great time (i.e., to come) are many mansions prepared for men, good for the good, and bad for the bad, without number many. 3 Blessed are those who enter the good houses, for in the bad there is no peace nor return.

Philo, 15–45 A.D.

Plant. 9 (1:423, 424) A road to travel along, leading to virtue, and having for its end life and immortality; and another road leading to vice, having for its end the loss of life and immortality, that is to say, death.

Rew. Pun. 12 (3:472) Men look upon death as the supreme limit of all punishments, but in the view of the divine tribunal it is scarcely the beginning of them. . . . . For there are two kinds of death: the one that of being dead, which is either good or else a matter of indifference; the other that of dying, which is in every respect an evil; and the more protracted the dying the more intolerable the evil.

Curses 6 (3:491) The man of noble descent who has adulterated the courage of his noble birth, will be dragged down to the lowest depths, being hurled down to Tartarus and profound darkness, in order that all men who behold this example may be corrected by it.

Sibylline Oracles (Book IV), 80 A.D.

4:43, 44 Then shall he send the ungodly in the fire beneath the murky gloom, 44 and then shall they know what grievous impiety they have committed.

4:159–61 Then be sure that God is no more of tender mercy, 160 but gnashing his teeth in wrath and destroying at once 161 the whole race of men by means of a mighty conflagration.

4:184–86 All who have sinned with deeds of impiety 185 a heap of earth shall cover again, 186 and murky Tartarus and the black recesses of hell.

Sibylline Oracles (Book V), before 130 A.D.

5:418, 419 He has destroyed every city from its foundations with sheets of fire, 419 and burnt up the families of men who before wrought evil.

III Baruch, 100–150 A.D.

4:16 Know therefore, O Baruch, that as Adam through this very tree obtained condemnation, and was divested of the glory of God, so also the men who now drink insatiably the wine which is begotten of it, transgress worse than Adam, and are far from the glory of God, and are surrendering themselves to the eternal fire.

II. PALESTINIAN

I Enoch (Part I) before 170 B.C. (Part IV) 95–64 B.C.

10:13, 14 In those days they shall be led off to the abyss of fire: (and) to the torment and the prison in which they shall be confined for ever. 14 And whosoever shall be condemned and destroyed will from thenceforth be bound together with them to the end of all generations.

22:10, 11 Such has been made for sinners when they die and are buried in the earth and judgment has not been executed on them in their lifetime. 11 Here their spirits shall be set apart in this great pain till the great day of judgment and punishment and torment of those who curse for ever and retribution for their spirits. There he shall bind them forever.

27:2, 3 This accursed valley is for those who are accursed for ever: here shall all [the accursed] be gathered together who utter with their lips against the Lord unseemly words and of his glory speak hard things. Here shall they be gathered together and here shall be their place of judgment. 3 In the last days there shall be upon them the spectacle of righteous judgment in the presence of the righteous forever.

80:8 And evil shall be multiplied upon them
And punishment shall come upon them
So as to destroy all.

84:4, 5 . . . . Upon the flesh of man abideth thy wrath until the great day of judgment.
5 And now, O God . . . . I implore and beseech thee . . . .
To leave me a posterity on earth
And not destroy all the flesh of man
And make the earth without inhabitant.

Jubilees, 135–105 B.C.

5:10 The day of the great condemnation, when judgment is executed on all those who have corrupted their ways and their works before the Lord.

5:15 In regard to all he will judge, the great according to his greatness, the small according to his smallness, and each according to his way.

Testaments of the Twelve Patriarchs, 109–105 B.C.

Benj. 10:8 Then also all men shall rise, some to glory and some to shame.

I Enoch (Part II, Similitudes, 94–64 B.C. (Part V), 104–95 B.C.

41:2 There I saw the mansions of the elect and the mansions of the holy, and my eyes saw there all the sinners being driven from thence which deny the name of the Lord of Spirits, and being dragged off; and they could not abide because of the punishment which proceeds from the Lord of Spirits.

45:2 And into heaven they shall not ascend,
And on earth they shall not come:
Such shall be the lot of the sinners
Who have denied the name of the Lord of Spirits,
Who are thus preserved for the day of suffering and tribulation.

50:4, 5 In the presence of his glory unrighteousness also shall not maintain itself:
At his judgment the unrepentant shall perish before him.
5 And from henceforth I will have no mercy on them, says the Lord of Spirits.

54:10 When they have recognized their unrighteousness which they have wrought on the earth, ... then by these shall they perish.

55:3 When I have desired to take hold of them by the hand of the angels on the day of tribulation and pain because of this, I will cause my chastisement and my wrath to abide upon them, says God, the Lord of Spirits.

60:6 That day is prepared, for the elect a covenant, but for sinners an inquisition.

60:25 When the punishment of the Lord of Spirits shall rest upon them . . . . it shall slay the children with their mothers and the children with their fathers. Afterwards the judgment shall take place according to his mercy and his patience.

62:10–13 They shall hastily go forth from his presence,
And their faces shall be filled with shame,
And the darkness grow deeper on their faces.
11 And he will deliver them to the angels for punishment
To execute vengeance on them because they have oppressed his children and his elect.
12 And they shall be a spectacle for the righteous and for his elect:
They shall rejoice over them
Because the wrath of the Lord of Spirits rests upon them
And his sword is drunk with their blood.
13 And the righteous and elect shall be saved on that day
And they shall never thenceforward see the face of the sinners and the unrighteous.

91:7–9 A great chastisement shall come from heaven upon all these,
And the holy Lord will come forth with wrath and chastisement
To execute judgment on earth.
8 In those days violence shall be cut off from its roots,
And the roots of unrighteousness together with deceit,
And they shall be destroyed from under heaven. . . . .
9 And they shall be cast into the judgment of fire,
And shall perish in wrath and in grievous judgment for ever.

97:2 Be it known to you sinners that the Most High is mindful of your destruction,
And the angels of heaven rejoice over your destruction.

Psalms of Solomon, ca. 60 B.C.

3:13–15 The destruction of the sinner is for ever,
14 And he shall not be remembered, when the righteous is visited.
15 This is the portion of sinners for ever.

13:10 But sinners shall be taken away into destruction,
And their memorial shall be found no more.

14:6 Therefore their inheritance is Sheol and darkness and destruction,
And they shall not be found in the day when the righteous obtain mercy.

15:10, 13 For the mark of destruction is upon their forehead. . . . .
13 Sins shall lay waste the houses of sinners . . . .
And sinners shall perish for ever in the day of the Lord's judgment.

17:26, 27 He shall thrust out sinners from (the) inheritance.
He shall destroy the pride of the sinner as a potter's vessel.
With a rod of iron he shall break in pieces their substance.
27 He shall destroy the godless nations with the word of his mouth;
At his rebuke nations shall flee before him,
And he shall reprove sinners for the thoughts of their hearts.

II Baruch, 50–100 A.D.

51:1, 2 And it shall come to pass, when that appointed day has gone by, that then shall the aspect of those who are condemned be afterwards changed, and the glory of those who are justified. 2 For the aspect of those who now act wickedly shall become worse than it is, as they shall suffer torment.

51:6 They shall first behold and afterwards depart to be tormented.

54:21, 22 At the consummation of the world vengeance shall be taken upon those who have done wickedness according to their wickedness. . . . . 22 For those who are amongst thine own thou rulest, and those who sin thou blottest out from amongst thine own.

85:12, 13, 15 There shall not there be again [a place of repentance, nor] a limit to the times,
Not a duration for the hours,
Nor a change of ways,
Nor place for prayer,
Nor sending of petitions,
Nor receiving of knowledge,
Nor giving of love,
Nor place of repentance for the soul,
Nor supplication for offences,
Nor intercession of the fathers,
Nor prayer of the prophets,
Nor help of the righteous.
13 There there is the sentence of corruption,
The way of fire,
And the path which brings to Gehenna. . . . .
15 He will preserve those whom he can forgive,
And at the same time destroy those who are polluted with sins.

IV Esdras, 100–135 A.D.

7:36, 47, 61 Then shall the pit of torment appear,
And over against it the place of refreshment;
The furnace of Gehenna shall be made manifest,
And over against it the Paradise of delight. . . . .
47 The coming Age shall bring delight to few, but torment unto many. . . . .
61 I will not grieve over the multitude of them that perish: for they it is who now are made like vapor, counted as smoke, are comparable to the flame:
They are fired, burn hotly, are extinguished!

7:80 Such souls shall not enter into habitations, but shall wander about henceforth in torture, ever grieving and sad.

Pirke Aboth, ca. 200 A.D.

1:5 So long as a man talks much with the wife he causes evil to himself, and desists from words of Torah, and his end is that he inherits Gehenna.

5:22 The disciples of Balaam the wicked inherit Gehenna and go down to the pit of destruction.

5:24 The bold-faced man is for Gehenna.

5:26 According to the toil is the pay.

D. THE TEACHING OF JESUS

E. MODERN LITERATURE

Bruce, chap. ii; Bousset, *Jesus*, chap. vii; Stevens, *Teaching*, chap. xv; Winstanley, *Future*, chap. vi; Sharman, chap. v.

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Where only one work of an author appears in the following Bibliography, it is cited in the lists of modern literature merely by his name. Where two or more works of an author appear, citations are made by giving his name and a shortened title of the particular book cited. Encyclopedias and periodicals are referred to by abbreviations.

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VII. ENCYCLOPEDIAS[1]

H. DB[5] Hastings, James, *Dictionary of the Bible* (four vols. and extra vol.), 1898–1905.
Encyc. Bib. Cheyne and Black, *Encyclopedia Biblica* (four vols.), 1899–1903.
H. *DB*[1] Hastings, James, *Dictionary of the Bible* (one vol.), 1909.
JE *Jewish Encyclopedia*, 1901–5.
H. *DCG* Hastings, James, *Dictionary of Christ and the Gospels*, 1906–8.
H. *ERE* Hastings, James, *Encyclopedia of Religion and Ethics*, 1908–22.
S.H. *ERK* Schaff-Herzog, *Encyclopedia of Religious Knowledge*, 1908–12.

VIII. PERIODICALS

HTR *Harvard Theological Review.*
JBL *Journal of Biblical Literature.*
Exp. *Expositor.*
Hib. *Hibbert Journal.*
BW *Biblical World.*
JQR *Jewish Quarterly Review.*

[1] Containing articles on many of the topics of Jesus' teaching.

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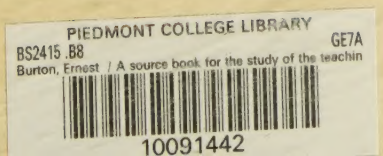
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